The TWENTIETH CENTURY NEW TESTAMENT

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THE
TWENTIETH CENTURY
NEW TESTAMENT

A TRANSLATION INTO
MODERN ENGLISH

Made from the Original Greek
(Westcott & Hort's Text)

Bible. N.T. English. 1900. Twentieth century

IN THREE PARTS

PART III.—THE PASTORAL, PERSONAL, AND GENERAL LETTERS; AND THE REVELATION

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PREFACE.

THIS, the Third Part of our work, completes the Twentieth Century Version of the New Testament in its tentative form.

The contents are arranged as regards the Letters in three groups—the first consisting of Pastoral Letters, the second of Letters addressed to individuals, and the third of Letters to Christians in general. The evidence, however, as to their date, and in some cases even to their authorship, is so slight that, as in Part II., we have not within each group departed from the order in which they are presented in the Authorized Version, except in one case, in which we have been influenced by the marked resemblance between the "Second Letter of St. Peter" and that of "St. Jude." The book of the Revelation stands by itself at the close of the volume, which appears to be its natural and appropriate position.

The three Parts are published separately. It is not intended to issue the work as a whole in its permanent form until it has undergone thorough revision. No attempt has yet been made to revise the earlier parts, as it has been necessary to devote our time and energies to the completion of the whole translation before doing so.

The sale of Parts I. and II. throughout the English-speaking world has been most encouraging, and has exceeded our most sanguine expectations. We are grateful for the many letters, both appreciative and critical, which have been received, and to which we hope shortly to be able to give due consideration. We shall be glad to receive criticisms also on the Part we are now issuing, with the view of improving it and of bringing the whole work up to as high a standard as may be practicable.*

THE TRANSLATORS.

November, 1901.

* Suggestions or criticisms may be sent through the publishers.

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PREFACE TO PART I.

A Translation into Modern English.

FEW English-speaking people of to-day have the opportunity of reading the Bible in the English of their own time. In the course of the last hundred years the Bible has been translated into the every-day language of the natives of most countries, but the language of our Bible is still the English of three hundred years ago.

The translation now offered to the public had its origin in the discovery that the English of the Authorized Version (closely followed in that of the Revised Version), though valued by the more educated reader for its antique charm, is in many passages difficult for those who are less educated, or is even unintelligible to them. The retention, too, of a form of English no longer in common use not only gives the impression that the contents of the Bible have little to do with the life of our own day, but also requires the expenditure of much time and labour on the part of those who wish to understand or explain it. The Greek used by the New Testament writers was not the Classical Greek of some centuries before, but the form of the language then spoken. Moreover, the writers represent those whose utterances they record as using the words and phrases of ordinary conversation.

We believe that the New Testament will be better understood by modern readers if presented in a modern form. In this respect the present translation differs altogether in its plan from that of the Revised Version of 1881. No attempt is made in that Version to translate into the language of our own time. Its authors say:

> "We have faithfully adhered to the rule that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorized Version, or of the Versions that preceded it. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them, or in the Authorized Version, we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date."

Our constant effort, on the contrary, has been to exclude all words and phrases not used in current English. We have, however, followed the modern practice of using an older phraseology in the rendering of poetical passages and quotations from the Old Testament, and in the language of prayer.

Neither a Revision nor a Paraphrase.

The translation of 1611, known as the "Authorized Version," was the outcome of many successive revisions of the translation completed by Tyndale in 1534, which was, at least to some extent, founded on that completed by Wycliffe about 1380. Further, the last named translation was not made from the original Greek, but from a Latin Version. The present translation is not a revision of any previous one, but is made directly from the Greek. Nor is it a paraphrase. A paraphrase might be useful

as a help to the interpretation of the New Testament, but it would not be the New Testament itself. Yet, on the other hand, our work is more than a literal translation. No purely literal rendering can ever adequately represent the thoughts conveyed in the idioms of another language. In this translation not only every word, but also the emphasis placed upon every word, has been carefully weighed, and an effort made to give the exact force and meaning in idiomatic modern English.

The Greek Text. Since the publication of the Authorized Version of 1611, more than 1,500 manuscripts of the New Testament have been discovered or become accessible, and among them are the three oldest and most important. The Greek text here translated, that of Bishop Westcott and the late Dr. Hort, is mainly founded on these oldest manuscripts, and is widely acknowledged to be, as Dr. Philip Schaff called it, "the purest Greek text," and "the last and best edition of the Greek Testament."

Parallel Passages. A large amount of time and care has been expended upon those passages of the gospels which record the same or similar events or discourses, in order to show where the same or different words have been used. Such passages abound in the first three gospels, while in the fourth they are more numerous than is commonly supposed. Dr. Westcott writes:

> "The English reader has a right to expect that he will find in the Revision which is placed in his hands a faithful indication of the verbal agreement or difference between the several narratives. These afford the clue, often slender and subtle, to the particular meaning of a passage."

In addition to such help as that here referred to, the English reader will be able to study more easily the composition of the gospels, and to discern their relation to a common source. This important matter was neglected by King James's translators. To the Revisers of 1881 the public are indebted for very careful work in this direction, in which we have gladly followed and endeavoured to surpass them. There are, however, many minute points where such an indication as that alluded to by Dr. Westcott seems impossible.

Quotations and "Borrowed Phrases." The numerous and important quotations from the Old Testament are in this translation placed in special type. In addition to these, a large number of "borrowed Old Testament phrases," as Westcott and Hort call them, are indicated in the same way. These have been carefully compared with the Septuagint, and, where necessary, with the original Hebrew, and, in some cases, with the Aramaic versions. Passages quoted from the Apocrypha (references to which were formerly given in the Authorized Version, but have been long omitted by the printers) are here also indicated. It is believed that the use of a different type for all such passages, which show how the writers of the New Testament often borrowed the language of the Old, will be of considerable advantage to the careful student, without embarrassing the ordinary reader. Other quotations are in ordinary type.

Proper Names. The names of persons and places we have, as a rule, left in the forms with which English readers have been

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made familiar by the Authorized and Revised Versions. But in the case of names which occur in the Old Testament as well as in the New, we have reverted, with some exceptions, to the more correct Hebrew forms. This principle was partly adopted by the Revisers of 1881.

Measures and Coins. We have given measures of space and time, and also the values of coins, in their nearest English equivalents. In estimating the latter, the insufficient amounts usually given in the margins of our Bibles, and in popular commentaries, have been abandoned. Larger values, which more correctly represent the purchasing power of the precious metals in New Testament times, have been substituted.

Bracketed Passages. A few passages, numbering fourteen in all, will be found placed between square brackets. These are judged by Westcott and Hort "not to have originally formed part of the work in which they occur," but to be "stray relics from the Apostolic or sub-Apostolic age." The three most important of these will be found at pages 35 and 197.

Order of the Books. In early times very great variety prevailed in the arrangement of the books of the New Testament. The order depended partly on their length, partly on the relative importance of the cities to which they were addressed, still more on the different degrees of authority attributed to the writers. The "Gospels" were always placed first, and of these the two attributed to Apostles usually had the precedence. The position of the "Acts" varied somewhat. The "Revelation," though far from being the latest book, was on account of its prophetical character almost always placed last. In the middle position came the two groups of Letters, one comprising those written to Jewish Christians by the Apostle Peter and by the Master's brothers, James and Jude, together with the Letters attributed to John, two of these last being private letters. The other group of Letters comprises nine from the Apostle Paul, addressed to seven churches in Italy, Greece, and Asia Minor, and four private Letters. The anonymous Letter "to the Hebrews" (otherwise entitled "to the Alexandrians") was added to this group, usually at the end of the thirteen. Of these two groups of Letters the former had the precedence in Eastern, the latter in Western Christendom. Westcott and Hort have followed the order of two out of the three oldest Manuscripts.

It might, at first sight, appear best, in a translation intended principally for general readers, to keep to the common order, but this would help to perpetuate an arrangement which greatly hinders the comprehension of the Pauline Letters, placing, as it does, the earlier ones after those written in later years. On the other hand, to put the whole of the books in the order of their composition (in which the "Epistle of James" would probably stand at the beginning and the "Gospel according to John" at the end, and in which Historical Books and Letters would be curiously mixed) would be an arrangement, not very difficult in the present state of chronological learning, but more puzzling than helpful.

It has been thought best, therefore, to retain the usual grouping, but to arrange the books contained in each group in chronological order, according to the judgement of the best experts. By the adoption of this method the reader begins with the "Gospel according to Mark," the earliest, shortest, and simplest of the gospels, and is enabled to trace the new matter introduced by each successive Evangelist. When he comes to the Letters, he is enabled to read them with reference to the corresponding position of the Christian Church, the development of doctrine, and the varying personal history of the writers.

It is probable that our translation will meet with a cold reception from many. This was the case with the Authorized Version itself, when it first made its appearance. Long after that date, many preferred to use the plain and vigorous "Geneva Version," which, like the present translation, was without authority from Church or State. Each successive translation, indeed, has been received with some amount of distrust by those who have preferred the retention of the familiar form of words to an accurate presentation of the meaning in more modern language. But, as Bacon asks, "since things alter for the worse spontaneously, if they be never altered for the better designedly, how is the evil to stop?"

Our work has extended over many years, in the course of which death has deprived us of the help of one of our first, and most valued, workers. Undertaken, as a labour of love, by a company of about twenty persons, members of various sections of the Christian Church, we now commend this translation to the good-will of all English-speaking people, and to the blessing of Almighty God.

THE TRANSLATORS.

November, 1898.

NOTE.

When the Revised Version of 1881 was in progress, it was proposed by the present Bishop of Worcester that it should first appear in a Tentative Edition, as had been the case with the German Revised Bible, so that it might "circulate experimentally for two or three years." The difficulties of this plan appeared to the English Revisers to be insurmountable. We, however, have adopted it, and issue this edition as a Tentative Edition only.

All criticisms and suggestions will be welcomed. They should be addressed:—

THE PUBLISHERS

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GROUP I.

PASTORAL LETTERS.

THE FIRST LETTER TO TIMOTHY.
THE SECOND LETTER TO TIMOTHY.
THE LETTER TO TITUS.

TO TIMOTHY—I.

THE FIRST LETTER TO TIMOTHY.

[DATE AND PLACE OF WRITING UNCERTAIN.]

NOTHING is known with any certainty as to the history either of this or of the other two 'Pastoral Letters.'

Timothy, to whom this and the next letter are addressed, was the son of a Greek father and a Jewish mother, and was converted by St. Paul from Judaism to Christianity. He lived at Lystra in Asia Minor (Acts 16. 1—4); he joined St. Paul on his second missionary journey; and, according to this Letter, he was placed by the Apostle in charge of some Church. Tradition says that it was the Church at Ephesus.

The object of this Letter is to encourage the young and timid Officer of the Church in the discharge of his duties.

TO
TIMOTHY—I.

I.—Greeting.

To Timothy, his true Child in the Faith, 1, 2
From Paul, an Apostle of Christ Jesus by the appointment of God our Saviour and Christ Jesus our Hope.
May God, our Father, and Christ Jesus, our Lord, bless you, and be merciful to you, and give you peace.

II.—Warning against False Teachers.

I beg you, as I did when I was on my way into Macedonia, 3
to remain at Ephesus; for I want you to instruct certain
people there not to teach new and strange doctrines, nor to 4
devote their attention to legends and interminable genealogies.
Such subjects do far more towards promoting discussions
than towards furthering the divine method which is taught by
the Faith. The aim of all your instruction must be to call 5
forth the love which is born of a pure heart, of a clear con-
science, and of a sincere faith. It is because certain people 6
have failed to attain these things that their attention has been
diverted to frivolous subjects. Their idea is to be Teachers 7
of the Law, but they do not understand either the words they
use or the subjects on which they speak so confidently.
We know, of course, that the Law is excellent, if 8
legitimately used. For every one must know that laws were 9
not made for good men, but for the lawless and disorderly,
for irreligious and wicked people, for those who are irreverent
and profane, for those who illtreat their fathers or mothers,
for murderers, for the immoral, for people guilty of sodomy, 10
for slave-dealers, for liars, for perjurers, and for any other
practice opposed to the sound Christian teaching with which I
have been entrusted. And the glorious revelation of the ever- 11
blessed God in the Good News is in agreement with this.

III.—The Apostle's Thankfulness for his own Place in the Ministry, and his Charge to Timothy.

I am deeply grateful to Christ Jesus, our Lord, the source of 12
my strength, for showing, by giving me a place in his service,
that he thought me worthy of trust, though I once used to 13
blaspheme, persecute, and insult him. But yet mercy was
shown me because I had acted in ignorance, while still an un-
believer. There was no limit to our Lord's goodness to me; 14
and it filled me with faith, and with the love that Christ Jesus
inspires. How true, and how worthy of the fullest accep- 15
tance, are the words—'Christ Jesus came into the world to
save sinners'! And there is no greater sinner than I! Yet 16
mercy was shown me for the express purpose that Christ
Jesus might exhibit in his dealings with me, the worst of
sinners, his boundless patience, as a pattern for those who
were afterwards to believe on him and so attain to enduring
Life. To the Eternal King, immortal, invisible, the 17
one God, be ascribed honour and glory for ever and ever.
Amen.

This, then, is the charge that I lay upon you, Timothy, my 18
Child—and it accords with what was predicted of you—Fight
the good fight in the spirit of those predictions, with faith, 19
and with a clear conscience. It is because they have dis-
carded this, that, as far as the Faith is concerned, some have
wrecked their lives. Hymenaeus and Alexander are instances 20
—the men whom I handed over to Satan, so that they might
be taught not to blaspheme.

IV.—Certain Directions as to Public Worship.

First of all, then, I urge that petitions, prayers, intercessions, 1 2
and thanksgivings should be offered for every one, especially 2
for kings and all who are in high positions, in order that we
may lead a quiet and peaceful life in a truly religious and
earnest spirit. This will be good and acceptable in the eyes of 3
God, our Saviour, whose wish is that every one should be 4
saved, and attain to a thorough knowledge of the Truth.

There is only one God, and only one mediator 5
between God and men—the man, Christ Jesus, who gave 6
himself as a ransom on behalf of all men. This is the fact
to which we are to bear our testimony, as opportunities present
themselves; and it was for this that I was myself appointed a 7
Herald and an Apostle (I am telling the simple truth and no
lie)—to be a true and faithful Teacher of the heathen.

My desire, then, is that it should be the custom everywhere 8
for the men to lead the prayers, with hands reverently uplifted,

avoiding angry discussions. I also desire that women 9
should make themselves attractive by their discreet, quiet, and
modest dress. They should not indulge in wreaths or gold
ornaments for the hair, or in pearls, or expensive clothes, but 10
—as is proper for women who profess to be religious—they
should make themselves attractive by their good actions.
Women should listen quietly to their teachers, and 11
always show them deference. I do not consent to women 12
becoming teachers, or exercising authority over men; they
ought to be quiet. It was Adam who was formed first, not 13
Eve. And it was not Adam who was deceived; it was the 14
woman who was so completely deceived that she fell into sin.
But women will find their salvation in motherhood, if they 15
never abandon faith, love, or holiness, and continue to
behave with modesty. This teaching is reliable.

V.—Qualifications of Church Officers.

Any one who aspires to be a Presiding-Officer in the Church is 1 3
ambitious for a noble task. The Presiding-Officer should be a 2
man of blameless character; he should have been only once
married; he should live a sober, discreet, and well-ordered
life; he should be hospitable, and skilful in teaching, and not a 3
man addicted to drink or brawling, but of a forbearing and
peaceable disposition, and not a lover of money; he should be 4
a man who rules his own household well, and whose children
are kept under control and are thoroughly well-behaved. If 5
a man does not know how to rule his own household, how can
he take charge of the Church of God? The Presiding-Officer 6
must not be a recent convert, for fear he should be blinded by
pride and fall under the same condemnation as the Devil. He 7
must also be well spoken of by outsiders, for fear he should
incur censure and so fall into the snares laid by the Devil.
So, too, Assistant-Officers should be serious and 8
straightforward men, not given to taking much drink or to
questionable money-making, but men who hold the deeper 9
truths of the Faith and have a clear conscience. They should 10
be tested first, and only appointed to their Office if no
objection is raised against them. It should be the same with 11
women. They should be serious, and not gossips; they should
be sober and trustworthy in all respects. Assistant-Officers 12
should not have been more than once married, and should be
men who rule their children and their households well.
Those who have filled that post with honour gain for them- 13
selves an honourable position, as well as great confidence
through the faith that they place in Christ Jesus.
I am writing this to you, though I hope that I shall come to 14
see you before long; but in case I should be delayed, I want 15

you to know what your conduct ought to be in the Household of God—I mean the Church of the Living God, the pillar and basis of the Truth. Yes, and confessedly the deep truths of 16
our religion are wonderful; for—

"He was revealed in our nature,
He was proved righteous in spirit,
He was beheld by angels,
He was proclaimed among the heathen,
He was believed on in the world,
He was taken up into glory."

VI.—Advice to Timothy as to his Teaching and Conduct.

But the Spirit distinctly says that in later times there will be 1 4
some who will fall away from the Faith. They will give their attention to misleading spirits, and to the teaching of evil beings who will make use of the hypocrisy of lying teachers. 2
These men's consciences are seared, and they discourage 3
marriage and enjoin abstinence from certain kinds of food. Yet God created these foods to be enjoyed thankfully by those who have accepted the Faith and are fully acquainted with the Truth. Everything created by God is good, and there is 4
nothing that need be rejected—provided only that it is received thankfully; for it is consecrated by God's blessing and by 5
prayer.

Put all this before the Brethren, and you will be a worthy 6
servant of Christ Jesus, and will find your nourishment in the precepts of the Faith and of that excellent Teaching by which you have guided your life. As for profane legends and old 7
wives' tales, leave them alone. Train yourself to lead a religious life; for while training of the body is of service in 8
some directions, religion is of service in all, carrying with it, as it does, a promise of Life both here and hereafter. (This 9
teaching is reliable and is worthy of the fullest acceptance.) It is for this that we toil and struggle, for we have set our hopes 10
on the Living God, who is the Saviour of all men, and especially of those who accept the Faith.

Dwell upon these things in your teaching. Do not let any 11, 12
one look down on you because you are young, but be an example to those who accept the Faith by your conversation, your conduct, your love, your faith, and your purity. Till I 13
come, apply yourself to public reading, preaching, and teaching. Do not neglect the divine gift within you, which was 14
given you, in fulfilment of the predictions, when the hands of the Officers of the Church were laid on your head. Practise 15
these things, devote yourself to them, so that your progress

may be obvious to every one. Look to yourself as well as to your teaching. Persevere in this, for your doing so will mean Salvation for yourself as well as for your hearers. 16

VII.—Directions concerning Widows, Officers of the Church, and others.

Do not reprimand a man older than yourself, but plead with him as if he were your father. Treat young men as brothers, 1 5
older women as mothers, and younger women as sisters— 2
always with purity. Show regard for widows—I mean 3
those who are really widows. But when a widow has 4
children or grand-children, let them learn to show proper regard for the members of their own family first, and to make some return to their parents; for that is pleasing in God's sight. As for the woman who is really a widow and is left 5
quite alone, her hopes are fixed on God, and she devotes herself to prayers and supplications night and day. But the 6
life of a widow who is devoted to pleasure is a living death. Those are the points on which you should dwell, that there may 7
be no call for your censure. Any one who fails to provide for his 8
own relations, and especially for those under his own roof, has disowned the Faith and is worse than an unbeliever.
A widow, when her name is added to the list, should not be 9
less than sixty years old. She should have been only once married, and should be well spoken of for her kind actions. 10
By this I mean that she should have brought up children, or have shown hospitality to strangers, or have washed the feet of her fellow-Christians, or have relieved those who were in distress, or have been always ready for any good action. But 11
you should exclude the younger widows from the list; for when they grow restive under the yoke of the Christ, they want to marry, and so they bring condemnation upon themselves 12
for having broken their previous promise. And not only that, 13
but they go about from house to house, and so learn to be idle. Nor are they merely idle, but they also become gossips and busy-bodies, and talk of what they ought not. There- 14
fore I advise young widows to marry, bear children, attend to their homes, and avoid giving our opponents an opportunity for scandal. There are, alas, some who have 15
already left us, to follow Satan. Any Christian woman, who 16
has relations who are widows, ought to relieve them and not allow them to become a burden to the Church, so that the Church may relieve those widows who are really desolate.

Those Officers of the Church who fill their office well should 17
be held deserving of especial esteem, particularly those whose

work lies in preaching and teaching. The words of Scripture 18
are—'*Thou shalt not muzzle a bullock while it is treading out the grain*,' and again—'The worker is worth his wages.' Do not 19
receive a charge against an Officer of the Church, unless it is *supported by two or three witnesses*. Rebuke offenders publicly, 20
so that others may take warning. I charge you solemnly, 21
before God and Christ Jesus and the Chosen Angels, to carry out these directions uninfluenced by prejudice, and never to act with partiality. Never ordain any one hastily, and 22
take no part in the wrong-doings of others. Keep your life untarnished. Do not continue to drink nothing but 23
water, but take a little wine on account of the weakness of your stomach and your frequent ailments. There are 24
some men whose sins are conspicuous and pave the way for their judgement, while there are others whose sins dog their steps. So, again, noble actions will become conspicuous, 25
and those which are otherwise cannot be concealed.

All who are in the position of slaves should regard their 1 6
masters as deserving of the greatest respect, so that the Name of God, and our Teaching, may not be maligned. Those 2
who have Christian masters should not think less of them because they are Brothers. On the contrary, the service they give should be all the better, because those who are to benefit by it are dear to them as fellow-Christians.

VIII.—Further Warnings against false Teachers.

Those are the things to teach and insist on. Any one who 3
teaches otherwise, and refuses his assent to such sound instruction—which is really that of our Master, Jesus Christ—and to the teachings of religion, is puffed up with conceit, though 4
really he is utterly ignorant. He has, besides, a morbid craving for discussions and arguments. These, however, only give 5
rise to envy, quarrelling, recriminations, base suspicions, and incessant wrangling on the part of these corrupt-minded people who have lost all hold on the Truth, and who think of religion only as a source of gain. And a great source of 6
gain religion is, bringing, as it does, contentment with it. It is clear that we brought nothing into the world, for we 7
cannot even carry anything out of it! So, as we have food 8
and shelter, we will be content. Those who want to be rich 9
fall into the snares of temptation, and become the prey of many foolish and harmful ambitions, which plunge people into Destruction and Ruin. Love of money is a source of all 10
kinds of evil; and in their eagerness to be rich some have wandered away from the Faith, and have been pierced to the heart by many a regret.

18 *Deut.* 25. 4. 19 *Deut.* 19. 15.

IX.—Further Directions and Blessing.

But you, Servant of God, must avoid all this. You must 11
aim at righteousness, piety, faith, love, endurance, and gentleness. Run the great race of the Faith, and gain the enduring 12
Life. It was for this that you received the Call, and for this that, in the presence of many witnesses, you made your great profession of Faith. I urge you, as in the sight of God, the 13
source of all life, and of Christ Jesus who before Pontius Pilate made his great profession of Faith—I urge you to 14
keep his Command, free from stain or reproach, until the Appearance of Jesus Christ, our Lord. This will be brought 15
about in his own time by the one ever-blessed Potentate, the King of all kings and Lord of all lords, who alone is possessed 16
of immortality and dwells in unapproachable light, whom no mortal has ever seen or ever can see, and to whom be ascribed honour and power for ever. Amen.

Urge those who are wealthy in this life not to pride 17
themselves, or fix their hopes, on such an uncertain thing as wealth, but on God, who gives us a wealth of enjoyment on every side. Urge them to show kindness, to exhibit 18
a wealth of good actions, to be open-handed and generous, and so to store up what in the future will prove to be a good 19
foundation, in order that they may gain the only true Life.

Pray, Timothy, guard what has been entrusted to you. Turn 20
your back on the profane prattle and contradictions of what some miscall 'theology,' for some people, while asserting their 21
proficiency in it, have yet, in the matter of the Faith, gone altogether astray.

God bless you all.

TO TIMOTHY—II.

THE SECOND LETTER TO TIMOTHY.

[DATE AND PLACE OF WRITING UNCERTAIN.]

WHAT has been said as to the history of the first of these two "Letters to Timothy" applies equally to this.

This Letter contains warnings against false Teachers, and exhortations to an earnest discharge of duty. It is supposed to be the last extant letter written by St. Paul.

TO
TIMOTHY—II.

I.—Greeting.

To Timothy, his dear Child, 1–2 1
From Paul who, by God's will, is an Apostle of Christ Jesus to proclaim the Life that is found in union with Christ Jesus.
May God, our Father, and Christ Jesus, our Lord, bless you, and be merciful to you, and give you peace.

II.—Thanksgiving, Exhortation, and Encouragement.

I am full of thankfulness to God, whom I serve, as my 3
ancestors did, with a clear conscience, when I remember you,
as I regularly do, in my prayers. Night and day alike, as I 4
think of your tears, I long to see you, so that my happiness
may be complete. I recall the sincere faith you have shown 5
—a faith which was seen first in your grandmother Lois and
your mother Eunice, and is now, I am convinced, in you also.
This is my reason for reminding you to stir into flame that 6
gift of God, which has been yours since your ordination at
my hands. The Spirit which God gave us was not to inspire 7
us with cowardice, but with power, love, and self-control. Do 8
not, therefore, be ashamed of the testimony which we have to
bear for our Master, nor yet of me who am a prisoner for
him; but join with me in suffering for the Good News, as far
as God enables you. It was God who saved us, and from 9
him we received our solemn Call—not as a reward for any-
thing that we had done, but in fulfilment of his own merciful
purposes. God's mercy was extended to us, through Christ
Jesus, before time began, and has now been made apparent 10
through the Appearance of our Saviour, Christ Jesus. He has
made an end of Death, and has brought Life and Immortality
to light by means of the Good News, of which I was myself 11

appointed a Herald, Apostle, and Teacher. That is why I am 12
undergoing what I am; yet I feel no shame, for I know in
whom I have put my faith, and I am convinced that he is able
to guard what I have entrusted to him until *That Day*. Keep 13
before you, as an example of sound teaching, all that you
learnt from me as you listened in a spirit of faith and
Christian love. Guard by the help of the holy Spirit, who is 14
within us, the glorious trust that has been committed to you.

You know, of course, that all our friends in Roman Asia 15
turned their backs on me, and among them Phygellus and
Hermogenes. May the Lord show mercy to the household of 16
Onesiphorus; for he often cheered me and was never ashamed
of my being a prisoner. On the contrary, when he arrived at 17
Rome, he sought for me till he found me. The Lord grant that 18
he may find mercy at the hands of the Lord on *That Day*.
The many services that he rendered me at Ephesus you have
the best means of knowing.

2 You then, my Child, must find your strength in the help 1
which comes through Christ Jesus. What you learnt from 2
me, in the presence of many listeners, you must pass on to
trustworthy people, who will be able in their turn to teach
others. Take your share of hardships with me, as a true 3
soldier of Christ Jesus. A soldier on active service, in his 4
desire to please his superior officer, always avoids entangling
himself in the affairs of ordinary life. A competitor in 5
athletic sports is not awarded the wreath of victory unless he
has observed the rules. The labourer who does the work 6
ought to be the first to receive a share of the crops. Reflect 7
upon what I say; the Lord will always help you to under-
stand. Think of Jesus Christ as raised from the dead, a 8
descendant of David, as is told in the Good News entrusted to
me. In the spreading of this Good News I am suffering 9
hardships; I am even put in fetters as if I were a criminal.
But for all that, God's Message is not fettered; and that is 10
why I submit to anything for the sake of those whom God
has chosen. My hope is that they also may obtain the
Salvation which comes through Christ Jesus, and a glory
which will endure. How true are the words—'As we have 11
shared his death, we shall also share his life. If we 12
continue to endure, we shall also share his throne. If we
should ever disown him, he, too, will disown us. If we lose 13
our trust, he is still to be trusted, for he cannot be false to
himself!'

Remind people of these truths; urge them solemnly, as in 14
the sight of God, to avoid controversy. It is a useless thing
and is the ruin of those who listen to it. Make it your ambi- 15
tion to win God's approval, as a worker not ashamed of his

work, accurate in delivering the Message of the Truth. Avoid 16
profane prattle. People who indulge in it only get deeper
into irreligious ways, and their teaching will spread like a 17
cancer. Hymenaeus and Philetus are instances. They have 18
gone completely astray as far as the Truth is concerned.
They say that a resurrection has already taken place, and so
are upsetting some people's faith. Yet God's firm foundation 19
still stands unmoved, and it bears this inscription—'*The Lord
knows those who are his*'; and again—'All who *use the Name of
the Lord* must turn away from wickedness.' Now in a large 20
house there are not only articles of gold and silver, but also
others of wood or earthenware, some for more honourable
and some for less honourable purposes. If, then, a man has 21
escaped from the pollution of such things as I have mentioned,
he will be like an article devoted to the more honourable
purposes and set apart for them—an article serviceable to its
owner and ready for any good use. Flee from the passions of 22
youth, but pursue righteousness, faith, love, and peace, in the
company of those who, with a pure heart, invoke the Lord.
Shun foolish and puerile discussions, for you know that they 23
only breed quarrels; and a Servant of the Lord should never 24
quarrel. He ought, on the contrary, to be courteous to every
one, skilful in teaching, and forbearing. He should instruct 25
all opponents in a gentle spirit; for, possibly, God may
give them a repentance that will result in a fuller knowledge
of Truth, and they may yet come to a sober mind, and escape 26
from the snares laid by the Devil, when captured by the Lord's
Servant for the service of God.

III.—Warnings and further Exhortations.

Be sure of this, that in the last days difficult times will 1 3
come. People will be selfish, mercenary, boastful, haughty, 2
and blasphemous. They will be disobedient to their parents.
They will be ungrateful, impure, incapable of affection, merci- 3
less, slanderous, wanting in self-control, brutal, careless of the
right, treacherous, reckless, and puffed up with pride. They 4
will love pleasure more than they love God; and while they 5
retain the outward form of religion, they will refuse to allow it
to influence them. Turn your back on such men as these.
For among them are to be found those who creep into homes 6
and captivate weak women—women who, loaded with sins,
and slaves to all kinds of passions, are always learning, and 7
yet are never able to attain to a full knowledge of the Truth.
Just as Jannes and Jambres opposed Moses, so do these people, 8
in their turn, oppose the Truth. Their minds are corrupted,
and, as regards the Faith, they are utterly unsatisfactory.

19 *Num.* 16. 5; *Isa.* 26. 13.

They will not, however, make very much progress; for their 9
wicked folly will be plain to every one, just as that of Jannes
and Jambres was. But you, Timothy, were a close 10
observer of my teaching, my conduct, my purposes, my faith,
my forbearance, my love, and my patient endurance, as well as 11
of my persecutions and of the sufferings which I met with at
Antioch, Iconium, and Lystra. You know what persecutions
I went through; and yet the Lord brought me safe out of
them all! Yes, and all those who aim at living a religious 12
and Christian life will have to undergo persecution; while 13
wicked people and impostors will go from bad to worse,
deceiving others and deceived themselves. But you, Timothy, 14
must stand by what you have learnt and accepted as true.
You know who they were from whom you learnt it; and you 15
know that from your childhood, you have known the Sacred
Writings, which can give you the wisdom that, through belief
in Christ Jesus, leads to Salvation. Everything that is written 16
under divine inspiration is helpful for teaching, for refuting
error, for giving guidance, and for training others in the path
of duty; so that a godlike man may be perfect himself, and 17
perfectly equipped for every good action.

I solemnly charge you, in the sight of God and of Christ 1 4
Jesus, who will one day judge the living and the dead—I
charge you by his Coming and by his Kingdom:—Proclaim the 2
Message, be ready in season and out of season, convince,
rebuke, encourage, always willing to make allowances and to
impart instruction. For a time will come when people will 3
not tolerate sound teaching. They will follow their own
wishes, and procure themselves a crowd of teachers, in their
itching for novelty. They will turn a deaf ear to the Truth, 4
and give their attention to legends instead. But you, 5
Timothy, must always be temperate. Face hardships; do the
work of a Missionary; discharge all the duties of your
Office.

As for myself, my blood is being shed already; the time of 6
my departure is close at hand. I have run the great Race, I 7
have completed the Course, I have preserved the Faith. And 8
now the wreath awaits me, the reward for righteousness,
which the Lord, the just Judge, will give me on *That Day*—
and not only to me, but to all who have loved his Appearing.

IV.—Personal Messages.

Do your best to come to me soon; for Demas, in his 9, 10
love for the world, has deserted me. He has gone to
Thessalonica, Crescens to Galatia, and Titus to Dalmatia.
There is no one but Luke with me. Pick up Mark on 11

[8] *Isa.* 2. 11.

your way, and bring him with you, for he is useful to me
in my work. I have sent Tychicus to Ephesus. Bring with 12
you, when you come, the cloak which I left at Troas with 13
Carpus, and the books as well, especially the parchments.
Alexander, the coppersmith, showed much ill-feeling 14
towards me. *The Lord will give* him *what his actions deserve.*
You, also, must be on your guard against him, for he is 15
strongly opposed to our teaching. At my first trial 16
no one stood by me. They all deserted me. May it never be
counted against them! But the Lord came to my help and 17
strengthened me, in order that, through me, the proclamation
should be made so widely that all the heathen should hear it;
and I was rescued *out of the Lion's mouth.* The Lord will 18
rescue me from all evil, and bring me safe into his Heavenly
Kingdom. All glory to him for ever and ever! Amen.

V.—Farewells and Blessing.

Give my good wishes to Prisca and Aquila, and to the 19
household of Onesiphorus.
Erastus remained at Corinth, and I left Trophimus ill at 20
Miletus. Do your best to come before winter. 21
Eubulus, Pudens, Linus and Claudia send you their good
wishes, and so do all our Brothers.

May the Lord be with your spirit. God bless you all. 22

14 *Ps.* 62. 12; *Prov.* 24. 12. 17 *Ps.* 22. 21.

TO TITUS.

THE LETTER TO TITUS.

[DATE AND PLACE OF WRITING UNCERTAIN.]

NOTHING is known as to the history of this Letter.

Titus, to whom it is addressed, was a heathen by birth, but, after his conversion, became a companion of St. Paul on his Missionary Journeys, and often served as his Messenger. According to this Letter, he was placed by the Apostle in charge of the Church in the island of Crete.

TO
TITUS.

I.—Greeting.

To Titus, his true Child in their one Faith, 1 1
From Paul, a servant of God, and an Apostle of Jesus Christ, appointed to strengthen the faith of God's Chosen People, and to extend the knowledge of the Truth—the Truth which makes for godliness, and which rests on the anticipation of 2
enduring Life. This Life, God, who never lies, promised before time began; and he has revealed it at the proper 3
time in his Message, with the proclamation of which I have been entrusted by the command of God our Saviour.
May God, our Father, and Christ Jesus, our Saviour, bless you 4
and give you peace.

II.—The Mission of Titus in Crete, with Warnings against false Teachers.

My reason for leaving you in Crete was that you might put in 5
order what had been left unsettled, and appoint Officers of the
Church in the various towns, as I myself directed you. They 6
are to be men of irreproachable character, who have only been married once, whose children are Christians and have never been charged with dissolute or unruly conduct. For 7
a Presiding-Officer, as God's steward, ought to be a man of irreproachable character. He should not be self-willed or quick-tempered, nor addicted to drink or to brawling or
to questionable money-making. On the contrary, he should 8
be hospitable, eager for the right, discreet, upright, a man of holy life and capable of self-restraint. He should be one 9
who adheres to instruction that can be relied on as in accordance with Christian teaching; for he must be able to encourage others by sound teaching, as well as to refute opponents.
There are, indeed, plenty of unruly persons—great talkers 10

who deceive themselves. They belong principally to those who hold to circumcision, and their mouths ought to be 11
stopped; for they upset whole households by teaching what they ought not to teach, merely to make questionable gains.
It was a Cretan—one of their own teachers—who said: 12

"Cretans are always liars, base brutes, and gluttonous idlers";

and his statement is true. Therefore rebuke them sharply, so 13
that they may be sound in the Faith, and may pay no attention 14
to Jewish legends, or to the directions of people who turn their backs upon the Truth. To the pure-minded everything is 15
pure, but nothing is pure to filthy-minded and unbelieving people. Their minds and consciences are alike filthy. They 16
profess to know God, but by their actions they disown him. They are degraded and self-willed; and as far as anything good is concerned they are utterly unsatisfactory.

III.—Directions about his Teaching.

But you, Titus, must speak of such subjects as properly 1 2
have a place in sound Christian teaching. You should 2
teach that the older men should be temperate, serious, and discreet; and that they should keep their faith, love, and endurance in full vigour. So, too, that the older women should 3
be reverent in their demeanour, and that they should avoid scandal, and beware of becoming slaves to drink. You 4
should impress upon them to teach others what is right, so as to train the younger women to love their husbands and children, and to be discreet, pure-minded, domesticated, good 5
women, ready to submit to their husbands, in order that God's Message may not be maligned. And so again with the 6
younger men—impress upon them the need of discretion. Above all, be yourself an example of practical goodness. 7
Show sincerity in your teaching and a serious spirit; let the 8
instruction you give be sound and above reproach, so that the enemy may be ashamed when he fails to find anything bad to say about us. Urge slaves to be submissive to their owners 9
under all circumstances, and to try their best to please them. Tell them not to contradict or pilfer, but to show such praise- 10
worthy fidelity in everything as to recommend the teaching about God our Saviour by all that they do.

For God's mercy has been revealed, and has brought with 11
it Salvation for all; it leads us to renounce irreligious ways 12
and worldly ambitions, and to live discreet, upright, and religious lives here in this present world, while we are 13
awaiting the fulfilment of our blissful hopes in the revelation of the glory of our great God and Saviour, Christ Jesus. For 14

[12] Epimenides—'Oracles.'

he gave himself on our behalf, to deliver us from all wickedness, and to purify for himself a People who should be peculiarly his own and eager to do good.

These are the truths about which you should speak, and on 15
which you should insist, and you must use them to refute
opponents with absolute authority. Do not let any one despise
you. Remind your hearers to show respect to, and to 1 3
obey, existing Authorities, to be ready for every kind of good
work, to speak ill of no one, to avoid quarrelling, to be for- 2
bearing, and under all circumstances to show a gentle spirit in
dealing with others, whoever they may be. There was, you 3
remember, a time when we ourselves were foolish, disobedient,
misled, and slaves to all kinds of passions and vices. We,
detested ourselves and hating one another, lived in an atmos-
phere of malice and envy. But when the kindness of God our 4
Saviour and his love for man were revealed, he saved us, not in 5
consequence of any righteous actions we had done, but in the
execution of his merciful purposes, by that Washing which
was a New Birth to us, and by the renovating power of the
holy Spirit, which he poured out upon us abundantly 6
through Jesus Christ our Saviour. For his intention was that, 7
when by his gracious help we should stand right with him, we
should, in the fulfilment of our hopes, become possessors of
enduring Life. This teaching is reliable, and it is on 8
these subjects that I desire you to lay especial stress, so that
those who have learnt to trust in God may be careful to devote
themselves to doing good. Such subjects are excellent
in themselves and of service to mankind. But have nothing 9
to do with foolish discussions, or with genealogies, or with
disputes about the Law, or controversy. They are useless and
unsatisfactory. If a man is causing divisions among you, after 10
warning him once or twice, have nothing more to say to him.
You may be sure that such a man has forsaken the Truth and 11
is in the wrong ; he stands self-condemned.

IV.—Farewell Messages and Blessing.

As soon as I send Artemas or Tychicus to you, join me as 12
quickly as possible at Nicopolis, for I have arranged to spend
the winter there. Do your best to help Zenas, the Teacher of 13
the Law, and Apollos, on their way, and see that they want
for nothing. Let all our People learn to devote them- 14
selves to doing good, in order to meet the most pressing
needs, so that their lives may not be barren of results.

All with me here send you their good wishes. Give 15
my good wishes to our Christian friends.

God bless you all.

GROUP II.

PERSONAL LETTERS.

THE LETTER TO PHILEMON.
THE SECOND LETTER FROM JOHN.
THE THIRD LETTER FROM JOHN.

TO PHILEMON.

ST. PAUL'S LETTER TO PHILEMON.

WRITTEN EITHER FROM ROME OR FROM CAESAREA ABOUT 61 A.D.

ONESIMUS, who was the bearer of this Letter, had been a slave to Philemon. He had robbed his master and run away from him; but, on reaching Rome, he had come under the influence of St. Paul, and through it had been converted to Christianity. Philemon, who lived probably at Laodicea in Asia Minor, was also one of St. Paul's converts; and St. Paul sent Onesimus back to him with this Letter, asking Philemon to forgive him, and to receive him as a Brother-Christian.

PHILEMON.

I.—Greeting.

To our dear friend and fellow-worker Philemon, to our sister Apphia, to our fellow-soldier Archippus; 1, 2
And to all the members of the Church which meets at Philemon's house;
From Paul, now a prisoner for Christ Jesus,
And from Timothy, a Brother.
May God, our Father, and the Lord Jesus Christ bless you and give you peace. 3

II.—The Apostle's Request concerning a run-away Slave.

I always mention you in my prayers and thank God for you, 4
because I hear of the love and faith which you show, not 5
only to the Lord Jesus, but also to all Christ's People; and I 6
pray that your participation in the faith may display itself in a fuller recognition of everything that is good and Christlike in us. I have indeed found great delight and encouragement 7
in your love, knowing, as I do, how the hearts of Christ's People have been cheered, Brother, by you.

And so, though my relation to Christ gives me full liberty to 8
lay down the course you should adopt, yet the claims of love 9
make me prefer to plead with you—yes, even me, Paul, though I am an ambassador for Christ Jesus and at the present time a prisoner for him as well. I plead with you for this Child of 10
mine, Onesimus, to whom in my prison I have given Life. Once he was of little service to you, but now he has become of 11
great service, not only to you, but to me as well. I am sending him back to you with this letter—though it is like tearing 12
out my very heart. For my own sake I should have liked to 13
keep him with me, so that, while I was in prison for the Good News, he might have attended to my wants on your behalf. But I did not like to do anything without your consent, 14
because I wished your generosity to be voluntary and not

forced. He was, perhaps, separated from you for a time, 15
expressly that you might have him back for good, no 16
longer as a slave, but as something better—a dearly loved
Brother, especially dear to me, and how much more so to
you, both as a man and as a Christian! If then you count me 17
your friend, receive him as you would me. If he has caused 18
you any loss, or owes you any thing, charge it to me. I, Paul, 19
put my own hand to it—I will repay you myself. I say nothing
about your owing me your very soul. But, Brother, let me 20
make some profit out of you, in a Christian sense. Cheer my
heart by your Christlike spirit.

Even as I write, I have such confidence in your compliance 21
with my wishes, that I am sure that you will do more than I
am asking. Please also get a room ready for me, for I hope 22
that I shall be sent to you all in answer to your prayers.

III.—Messages and Blessing.

Epaphras, who is my fellow-prisoner for Christ Jesus, sends 23
you his good wishes; and Marcus, Aristarchus, Demas, and 24
Luke, my fellow-workers, send theirs.

May the blessing of the Lord Jesus Christ be with your 25
spirits.

FROM JOHN—II.

THE LETTER TO A CHRISTIAN LADY.

(KNOWN AS THE SECOND LETTER FROM JOHN).

[PLACE AND DATE OF WRITING UNKNOWN.]

THIS Letter appears to be a private one, addressed by an Officer of the Church to a lady and her family.

FROM
JOHN—II.

FROM the Officer of the Church, 1
To a Christian Lady and her children, with his true love. It is not I alone who love you, but all those who know the Truth. We love you for the sake of that Truth which is 2
in possession of our hearts; yes, and it will be ours for ever.
Blessing, mercy, and peace will be ours—the gift of God, the 3
Father, and of Jesus Christ, the Father's Son—in a life of truth and love.

I am delighted to have found the lives of some of your 4
children guided by the Truth, in obedience to the command which we received from the Father. And now, dear Lady, 5
I have no new command to write to you—it is only the Command which we have held from the first—I beg of you, Let us love one another. The love I ask for involves living 6
in obedience to the Father's commands. And the Command I am speaking of is, as you all learnt at the first, to live in a spirit of love. I say this because there are many impostors in the 7
world—men who do not acknowledge Jesus as the Christ who was to come in our nature. It is that which stamps a man as an impostor and an anti-Christ. Take care that you 8
do not lose the fruit of all our work; on the contrary, see that you reap the benefit of it in full. All who go beyond the 9
limits of the Teaching of the Christ have failed to find God; while those who keep to that Teaching are the men who have found both the Father and the Son. If any one comes 10
to you without this Teaching, do not receive him into your homes or wish him well; for those who wish him well are 11
sharing in his wicked work.

Though I have a great deal to say to you, I would rather 12
not trust it to paper and ink, but I am hoping that I may come and see you, and that we may talk matters over together, so that your happiness may be complete. The children of 13
your Christian sister send you their good wishes.

FROM JOHN—III.

THE LETTER TO GAIUS.

(KNOWN AS THE THIRD LETTER FROM JOHN).

[PLACE AND DATE OF WRITING UNKNOWN.]

THIS is a private Letter. It is addressed by an Officer of the Church to a friend of the name of Gaius, and thanks him for his hospitality to certain missionaries.

FROM

JOHN—III.

FROM the Officer of the Church,
To his dear friend Gaius, with his true love.

Dear friend, I pray that all may go well with you and that you may have good health—it is already so with your soul. I was indeed delighted when some Brothers came and testified to your fidelity to the Truth—that your own life is guided by the Truth. Nothing gives me greater pleasure than to hear from time to time that the lives of my Children are guided by the Truth.

Dear friend, whatever you do for our Brothers is done in a Christian spirit—even when they are strangers to you. They themselves have testified before the Church to your love; and you will do right to help them on their way in a manner worthy of God's service. For it was on behalf of the Cause that they left their homes, and they refused to take anything from their heathen converts. We, therefore, ought to give such people a cordial welcome, and so take our share in their work for the Truth.

I wrote a few lines to the Church; but Diotrephes, who wants to be first among them, declines to recognize us. And so, if I come, I shall not forget his behaviour in ridiculing us with his wicked tongue. Not content with words, he declines to recognize our Brothers himself, and actually prevents those who are wishing to do so, and expels them from the Church.

Dear friend, take what is good for your example, not what is bad. Those who do what is good belong to God; those who do what is bad have never seen God. Every one has always had a good word for Demetrius, and the Truth itself speaks for him. Yes, and we also add our good word, and you know that what we say about him is true.

I have a great deal to say to you, but I do not care to trust 13
it to pen and ink in a letter. I hope, however, it will not be 14
long before I see you, and then we will talk over matters
together. God bless you. Our friends here send you
their good wishes. Give my good wishes to every one of our
friends.

GROUP III.

GENERAL LETTERS.

THE LETTER TO HEBREWS.
THE LETTER FROM JAMES.
THE FIRST LETTER FROM JOHN.
THE FIRST LETTER FROM PETER.
THE SECOND LETTER FROM PETER.
THE LETTER FROM JUDE.

TO HEBREWS.

A LETTER TO CHRISTIANS OF JEWISH ANTECEDENTS.

[DATE AND PLACE OF WRITING UNCERTAIN.]

THE Traditions concerning the authorship of this Letter are quite unreliable. From the Letter itself it may be safely inferred that the writer was a man of intellectual power, that he was familiar with the currents of thought prevalent in Alexandria, that his home and work lay among Jewish Christians, and that he was in some way connected with those teachers who looked to St. Paul as their leader. It is certain that the Apostle Paul is not the author. The Letter has been attributed with some show of probability both to Barnabas (Acts 11. 22—24; 13. 1—5) and to Apollos (Acts 18. 24—28).

The Jewish Christians to whom the Letter is addressed were a community living, possibly, in Palestine, but more probably in Alexandria or in Rome; and the primary object of the Letter was to explain, to those who were well acquainted with, and attached to, the ritual of the old Covenant, the fulfilment of its types in the heavenly realities of the Christian Faith.

TO
HEBREWS.

I.—The Superiority of the Christ to Angels.

God, who in the old days spoke to our ancestors, through the Prophets, at many different times and in many different ways, has in these latter days spoken to us through the Son, whom he had appointed heir to everything, and through whom he had made the universe. He is the reflection of God's Glory and the embodiment of the divine nature, and upholds all creation by the power of his word. He made an expiation for the sins of men, and then *took his seat at the right hand* of God's Majesty on high, having shown himself as much greater than the angels as the Name that he has inherited surpasses theirs. 1 1 2 3 4

To which of the angels did God ever say— 5

"Thou art my Son; this day I have become thy Father"?

or again—

"I will be to him a Father, and he shall be to me a Son"?

And again, when God brought the First-born into the world, he said— 6

"Let all the angels of God bow down before him."

Speaking of angels he said— 7

"He makes the winds his angels
And the fiery flames his servants";

while he said of the Son— 8

"Thy throne, O God, shall stand for ever;
The *sceptre of* his *Kingdom* is the *sceptre of Justice;*
Thou hast loved the right and hated wickedness; 9
Therefore God, thy God, has anointed thee with the festal oil more abundantly than thy comrades."

8 *Ps.* 110. 1. 5 *Ps.* 2. 7; 2 *Sam.* 7. 14. 6 *Deut.* 32. 43 (Septuagint); *Ps.* 97. 7. 7 *Ps.* 104. 4. 8—9 *Ps.* 45. 6—7.

Again— 10

"*Thou, O Lord, in the beginning didst lay the foundation of the earth,*
And the heavens are the work of thy hands.
They shall pass away, but thou remainest; 11
Like a garment they shall all grow old;
Like a mantle thou wi t fold them up, 12
And like a garment *they shall be changed,*
But thou art always the same, and thy years shall know no end."

To which of the angels has God ever said— 13

"*Sit thou at my right hand*
Until I put thy enemies as a stool for thy feet"?

Are not all the angels spirits in the service of God, sent out for the sake of those who are to obtain Salvation, to minister to their needs? 14

This being so, we ought to give all the more attention to what we have been taught, for fear we should drift away. For if the Message which was delivered by angels had its authority confirmed, so that every offence against it, or neglect of it, met with its fitting requital, how can we, of all people, expect to escape, if we disregard a Salvation as great as this? It was the Master who in the first instance spoke of this Salvation, and its authority was confirmed for us by those who listened to him, while God himself added his testimony to it by signs, marvels, and miracles of many kinds, as well as by imparting the holy Spirit as he saw best. 1 2 2 3 4

God has not given to angels the control of that Future World of which we are speaking! No; a writer has somewhere emphatically said— 5 6

"*What is Man that thou should'st remember him?*
Or any man that thou should'st regard him?
Thou hast made him, for a while, lower than angels; 7
With glory and honour thou hast crowned him;
Thou hast set him over all that thy hands have made;
Thou hast placed all things under his feet." 8

This *placing of everything* under man implies that there was nothing which was not placed under him. As yet, however, we do not see *everything placed under* man. What our eyes do see is Jesus, who was *made for a while lower than angels*, now *crowned with glory and honour* because of his sufferings and death; so that his tasting the bitterness of death should, in God's mercy, be on behalf of all mankind. It was, indeed, fitting that God, for whom and through whom all things exist, should, when leading many sons to glory, make the author of their Salvation perfect through suffering. 9 10

10—12 *Ps.* 102. 25—27. 13 *Ps.* 110. 1. 6—8 *Ps.* 8. 4—6.

For he who purifies, and those whom he purifies, all derive 11
their life from one source; and therefore he is not ashamed to
call them 'Brothers.' He says— 12

"*I will tell of thee to my Brothers,*
In the midst of the congregation I will sing thy praises."

And again— 13

"*I myself will put my trust in God.*"

And yet again—

"*See, here am I and the children whom God gave me.*"

Therefore, since human nature is the common heritage of 14
'*the Children*,' Jesus also shared it, just as they do, in order
that by his death he might render powerless him whose power
lies in death—that is the Devil—and might in this way deliver 15
all those who, from fear of death, had all their lives been
living in slavery. It was not, of course, to the help of the 16
angels that Jesus came, but *to the help of the descendants of*
Abraham. And consequently it was necessary that he should 17
be made like *his Brothers* at all points, in order that he might
prove a merciful as well as a faithful High Priest, in all that
relates to God, for the purpose of expiating the sins of his
People. The fact that he himself was tempted and suffered 18
enables him to help others who are tempted.

II.—The Superiority of the Christian Faith and its High Priest to the Mosaic Dispensation and its Priesthood.

Therefore, my brother-Christians, you who like me have 1 3
received the Call from Heaven, fix your eyes on Jesus, who is
the Apostle and High Priest of our Religion. See his *faithful-* 2
ness to the God who appointed him, like the faithful service of
Moses in all the House of God. Jesus, indeed, has been con- 3
sidered worthy of far higher honour than Moses, just as the
builder of the House is held in greater regard than the House
itself. For every House has its builder, and the builder of the 4
universe is God. While *the faithful service of Moses in all the* 5
House of God was that of *a servant*, whose duty was to bear
testimony to a Message still to come, the faithfulness of 6
Christ was that of a son set over *the House of God.* And we
are that House—if only we retain the courage and confidence,
inspired by our hope, unshaken to the end.

Therefore, as the holy Spirit says— 7

"*If to-day you hear God's voice,* 8
Do not harden your hearts, as when Israel provoked me
On the day when they tried my patience in the desert,

11—12 *Ps.* 22. 22. 13—14 *Isa.* 8. 17—18. 16 *Isa.* 41. 8—9. 17 *Ps.* 22. 22.
2—5 *Num.* 12. 7.

Where your ancestors tried my forbearance, 9
And saw my mighty deeds for forty years.
Therefore *I was sorely vexed with that generation,* 10
And I said—'Their hearts are always straying;
They have never learnt my ways';
While in my wrath I swore— 11
'They shall never enter on my Rest.'"

See to it, Brothers, that there is never found in any one of you a 12
wicked and faithless heart, betrayed by his separating himself
from the ever-living God. Rather encourage one another 13
daily—while there is a '*To-day*'—to prevent any one among
you from being *hardened* by the deceitfulness of Sin. We have 14
become Companions of the Christ, if indeed we retain unshaken
to the end the confidence which we had at the first. To use 15
the words of Scripture—

"*If to-day you hear God's voice,*
Do not harden your hearts, as when Israel provoked me."

Who were they who heard God speak and yet *provoked* him? 16
Was it not all who left Egypt under the leadership of Moses?
And with whom was it that God was *sorely vexed for forty years?* 17
Was it not with those who had sinned, and who *fell dead in the*
Desert? And who were they to whom God *swore that they* 18
should not enter upon his Rest, if it was not those who had proved
faithless? So we see that they failed *to enter* upon it on account 19
of their want of faith. We must, therefore, have a care that, 4 1
though there is a promise still standing that we shall *enter upon*
God's Rest, none of you should seem to have missed it. For 2
we have had the Good News just as they had. But the Message
which they heard did them no good, since they did not share
the faith of those who were attentive to it. *Upon that* 3
rest we who have believed it are now *entering.* As God has
said—

"*In my wrath I swore—*
'They shall never enter upon my Rest.'"

And yet *God's work* was finished at the creation of the world,
for in a passage referring to the seventh day you will find these 4
words—"*God rested upon the seventh day after all his work.*" On 5
the other hand we read in the passage of which I am speak-
ing—"*They shall never enter upon my Rest.*" Since, then, there 6
is still an unfulfilled promise that some shall *enter upon* this
Rest, and since those whom the Good News reached first did
not *enter upon* it, because of their disbelief, God spoke again 7
and fixed another day. '*To-day*,' he said, speaking after a
long interval through the mouth of David, as has been
quoted already—

"*If to-day you hear God's voice*
Do not harden your hearts."

7—19 *Ps.* 95. 7—11. 17 *Num.* 14. 29. 1—3 *Ps.* 95. 11. 3—4 *Gen.* 2. 2.
5—7 *Ps.* 95. 11, 7—8.

Now if Joshua had given 'Rest' to the people, God would not 8
have spoken of another and later day. There is, then, a 9
promise of a Sabbath-Rest for God's People still unfulfilled.
For all who *enter upon his Rest* do themselves *rest after their work,* 10
just as *God* did. Let us, therefore, try earnestly to *enter* 11
upon that *Rest,* so that none of us should fall through such dis-
belief as that of which we have had an example. God's 12
Message is a living and active power, sharper than any two-
edged sword, piercing its way till it penetrates soul and spirit—
not the joints only but the very marrow—and detecting the in-
most thoughts and purposes of the mind. There is no created 13
thing that can hide itself from the sight of God. Everything
is exposed and laid bare before the eyes of him to whom we
have to give account.

We have, then, in Jesus, the Son of God, a great High 14
Priest who has passed into the highest Heaven; so let us
hold fast to the Faith which we have professed. Our High 15
Priest is not one unable to sympathize with our weaknesses,
but one who has in every way been tempted, exactly as we
have been, without ever sinning. Therefore, let us go up 16
boldly to the Throne of Mercy, to find pity and mercy for our
hour of need.

All High Priests, if they are taken from among men, are 1 **5**
appointed as representatives of their fellow-men in their relations
with God, to offer both gifts and sacrifices in expiation of sins.
They are able to sympathize with the ignorant and deluded, 2
since they are themselves subject to infirmities, and are there- 3
fore bound to offer sacrifices for sins, not merely for the
People, but equally so for themselves. Further, no one takes 4
this office upon himself, but only when he has been called to
do so by God, as Aaron himself was. And so even the 5
Christ did not of himself assume the dignity of High Priest,
but his appointment was made by him who said to him—

"*Thou art my Son; this day I have become thy Father*";

and on another occasion also— 6

"*Thou art, like Melchizedek, a priest for all time.*"

Jesus, in the days of his earthly life, offered prayers and 7
supplications, with loud cries and with tears, to him who was
able to save him from death; and he was heard because of
his devout submission. Son though he was, he learnt obedi- 8
ence from his sufferings; and being made perfect, he became 9
to all those who obey him the source of *enduring Salvation,*
while God himself pronounced him a High Priest *like* 10
Melchizedek.

10 *Gen.* 2. 2. 10—11 *Ps.* 95. 11. 5 *Ps.* 2. 7. 6 *Ps.* 110. 4. 9 *Isa.* 43. 13.
10 *Ps.* 110. 4.

III.—The Parallel between the Priesthood of Melchizedek and the Priesthood of the Christ.

Now on this subject I have much to say, but it is difficult 11
to explain it to you, because you have shown yourselves so
slow to learn. For while, considering the time that has 12
elapsed, you ought to be teaching others, you still need some
one to teach you the very alphabet of the Divine Revelation,
and need again to be fed with 'milk' instead of with 'solid
food.' For all who have still to take 'milk' know nothing 13
of the teaching about righteousness; they are mere infants.
But 'solid food' is for advanced Christians, for those whose 14
faculties have been trained by practice to distinguish right
from wrong. Therefore, let us get beyond elementary 1 6
teaching about the Christ to something more advanced. Do
not let us always be laying over again a foundation of repen-
tance for a lifeless formality, of faith in God—teaching con- 2
cerning baptisms and the laying on of hands, the resurrection
of the dead and a final judgement. Yes and, with God's help, 3
so we will. For if those who were once for all brought 4
into the Light, and tasted the gift from Heaven, and came
to share in the holy Spirit, and tasted the sweetness of the 5
Message of God, and felt the influences of the Coming Age—
if those, I say, fell away, it would be impossible to stir them 6
again to repentance, for they would be crucifying the Son of
God over again for themselves and exposing him to open con-
tempt. *Ground* that drinks in the showers that from time to 7
time fall upon it, and produces *vegetation* useful to those for
whom it is tilled, receives a blessing from God; but if it *bears* 8
thorns and thistles, it is regarded as worthless, it is in danger of
being *cursed*, and its end will be the fire.

But about you, dear friends, even though we speak in this 9
way, we are confident of better things—of things that point to
your Salvation. For God is not unjust; he will not forget the 10
work that you did, and the love for his cause that you showed,
in sending help to your fellow-Christians—as you are still
doing. But our desire is that every one of you should show a 11
similar earnestness to attain to a full conviction of the fulfil-
ment of our hope, and should keep it to the end. Then you 12
will never grow indifferent, and you will learn to copy those
who, through faith and patience, are now entering upon the
enjoyment of God's promises.

When God, you remember, gave his promise to Abraham, 13
since there was no one greater by whom he could swear, he
swore by himself. His words were—"*I will assuredly bless thee* 14
and increase thy *numbers*." And so, after patiently waiting, 15
Abraham obtained the fulfilment of God's promise. Men, of 16

7 *Gen.* 1. 11—12. 8 *Gen.* 3. 17—18. 13—14 *Gen.* 22. 16—17.

course, swear by what is greater than themselves, and with them an oath is accepted as putting a matter beyond all dispute. And therefore God, in his desire to show, with unmis- 17
takeable plainness, to those who were to enter on the enjoyment of what he had promised, the unchangeableness of his purpose, bound himself with an oath. For he meant that we 18
should find great encouragement in these two unchangeable things, which make it impossible for God to prove false—we, I mean, who have fled for safety where we might lay hold on the hope set before us. This hope is a very anchor for our 19
souls, secure and strong, and it *reaches into the Sanctuary* that lies *behind the Curtain*, where Jesus, our Forerunner, has 20
entered on our behalf, after being made, *like Melchizedek*, a High Priest *for all time.*

It was this *Melchizedek, King of Salem* and *Priest of the Most* 1 7
High God, who *met Abraham returning from the slaughter of the kings*, and *gave him his blessing*; and it was to him that 2
Abraham allotted *a tithe of all* the spoil. The meaning of his name is 'King of Righteousness,' and besides that, he was also *King of Salem*, which means 'King of Peace.' There is 3
no record of his father, or mother, or lineage, nor again of any beginning of his days or end of his life. In this he resembles the Son of God, and he stands before us as a *priest* whose priesthood is continuous.

Consider, then, the importance of this Melchizedek, to whom 4
even the Patriarch *Abraham* himself *gave a tithe* of the choicest spoils. Those descendants of Levi, who are from time to 5
time appointed to the priesthood, are directed to collect tithes from the people in accordance with the Law—that is from their own Brothers, although they also are descended from Abraham. But Melchizedek, whose lineage has no connexion 6
with theirs, received tithes from Abraham, and *gave his blessing* to the very man who had God's promises. Now no one can 7
dispute that it is the superior who blesses the inferior. In the 8
one case the *tithes* are received by mortal men; in the other case by one about whom there is the statement that his life still continues. Moreover, in a sense, even Levi, who is the 9
receiver of the tithes, has, through Abraham, paid tithes; for 10
Levi was still in the body of his ancestor when *Melchizedek met Abraham.*

Well then, if Perfection had been attainable through the 11
Levitical priesthood—and it was under this priesthood that the people received the Law—why was it still necessary that a *priest* of a different order should come, a priest *like Melchizedek* and not *to be reckoned with* Aaron? With the change of the 12
priesthood a change of the Law became a necessity. And he 13

19 *Lev.* 16. 2—12. 20 *Ps.* 110. 4. 1—3 *Gen.* 14. 17—19; *Ps.* 110. 4. 4—10 *Gen.* 14. 17—20.

of whom all this is said belonged to quite a different tribe, no member of which has ever served at the altar. For it is plain 14
that our Lord has sprung from the tribe of Judah, though of that tribe Moses never said a word as to their being priests.

The matter is even yet plainer when we remember 15
that the new *priest* to come resembled *Melchizedek*, and that he 16
was appointed, not under a Law regulating only earthly matters, but by virtue of a life beyond the reach of death;
for that is the meaning of the statement—"*Thou art, like* 17
Melchizedek, a priest for all time." On the one hand we have 18
the abolition of a previous regulation as both inefficient and useless (for the Law never brought anything to perfection); 19
and on the other hand we have the introduction of a further and higher hope, which enables us to draw near to God.

Then again, this new priest was not appointed without 20
an oath from God, as the Levitical priests are, but he was 21
appointed with an oath from God, when it was said to him—
"*The Lord has sworn, and will not change, 'Thou art a priest for all time.'*" And the oath shows the corresponding superiority 22
of the Covenant of which Jesus is appointed the surety.

Again, the Levitical priests are appointed in considerable 23
numbers, because death prevents their remaining in office; but Jesus remains *for all time*, and therefore the priesthood 24
that he holds is never liable to pass to another. And that is 25
why he is able to be, in every sense, the Saviour of those who come to God through him, living for ever, as he does, to intercede on their behalf.

This was the High Priest we needed—holy, innocent, spot- 26
less, beyond the reach of contamination by sinners, exalted above the highest Heaven, and one who has no need to offer 27
sacrifices daily as those High Priests have, first for their own sins and then for those of the People. For his sacrifice was made once and for all, when he offered himself as the sacrifice.
The Law, you must remember, appoints as High Priests men 28
who are liable to infirmity; but the words of God's oath, which was later than the Law, name the *Son as, for all time*, the perfect Priest.

IV.—The Realities of Christianity as foreshadowed in the Ritual of the Tabernacle.

The main point in what I have been saying is this. We 1 8
have a High Priest such as I have described; and he *has taken his seat at the right hand* of the throne of the Majesty in
Heaven, where he ministers in the Sanctuary and in the true 2
Tabernacle set up by the Lord and not by man. All High Priests 3

11—28 *Ps.* 110. 4; 2. 7. 1 *Ps.* 110. 1. 2 *Num.* 24. 6.

are appointed for the purpose of offering gifts and sacrifices to God; and therefore it follows that this High Priest must have some offering to make. If he were, however, still upon earth, he would not even be a priest, since there are already priests who offer the prescribed gifts as the Law directs. (These priests, it is true, are engaged in a service which is only a sketch and shadow of the heavenly realities. This is shown by the directions given to Moses when he was about to construct the Tabernacle. "*Look to it*," are the words, "*that thou make every part in accordance with the pattern shown thee on the mountain.*") But Jesus, as we see, has obtained a ministry as far greater than theirs, as the Covenant of which he is the intermediary, inasmuch as it has been based on better promises, is better than the former Covenant. If that first Covenant had been faultless, there would have been no occasion for a second. But a writer, finding fault with the people, says—

4 5 6 7 8

'"*Listen, the time is coming*," *says the Lord,*
"*When I will ratify a new Covenant with the People of Israel*
and with the People of Judah—
Not such a Covenant as I made with their ancestors, 9
On the day when I took them by the hand to lead them out
of the land of Egypt.
For they did not abide by their Covenant with me,
And therefore I disregarded them," *says the Lord.*
"*This is the Covenant that I will make with the People of Israel* 10
After those days," *says the Lord.*
"*I will impress my laws on their minds,*
And will inscribe them on their hearts;
And they will take me as their God,
And I will take them as my People.
There shall be no need for every man to instruct his fellow-citizen, 11
Or for a man to say to his Brother 'Learn to know the Lord';
For every one will know me,
From the lowest to the highest.
For I will be merciful to their wrong-doings, 12
And I will no longer remember their sins."

By speaking of a "*new*" Covenant, God at once renders the former Covenant obsolete; and whatever is becoming obsolete and antiquated is on the point of disappearing. 13

Well then, even the first Covenant had its regulations for divine worship, as well as its sanctuary—though only a material one. For a tabernacle was constructed, with an outer part which contained the stand for the lamps, and the table, and the consecrated bread. This was known as the Sanctuary. The part of the Tabernacle behind the second Curtain was known as the Inner Sanctuary. In it was the gold incense-altar, 9 1 2 3 4

[5] *Exod.* 25. 40. [8—13] *Jer.* 31. 31—34.

and the Ark containing the Covenant, completely covered with gold. In the Ark was a gold casket containing the manna, the rod of Aaron that budded, and the tablets on which the Covenant was written; while above it, and over- 5
shadowing the Cover on which the blood was sprinkled, were the Cherubim of the Presence. But I must not now stop to speak of these things in detail. Such, then, were the 6
arrangements in the Tabernacle. Into the outer part priests were constantly going, in the discharge of their sacred duties; but into the inner one only the High Priest went, and that 7
but once a year, never without taking the blood of a victim, which he offered on his own behalf, and on behalf of the errors of the people. What the holy Spirit was teaching was 8
this—that the way into the Sanctuary was hidden, as long as the outer part of the Tabernacle was standing. For it served 9
as a type, pointing on to the present time; and in keeping with this, both gifts and sacrifices were continuously offered, though they were unable to satisfy the conscience of the worshippers. It was only concerned with food and drink and 10
various ablutions—external ceremonials imposed till the coming of the New Order.

But when Christ came, he appeared as a High Priest of 11
the Better System that had been established. He entered through that nobler and more perfect 'Tabernacle,' which is not the work of human hands—I mean is no part of the visible creation. And he did not come with the blood of 12
goats and calves, but with his own blood; and having secured our permanent deliverance, he entered, once and for all, into the Sanctuary. For if the blood of goats and bulls, and the 13
sprinkling of the ashes of a heifer, purified those who had been defiled (as far as ceremonial purification went), how 14
much more will the blood of the Christ, who through the agency of the eternal Spirit has offered himself up to God as a victim without blemish, purify our consciences from the pollution of a lifeless formality, and fit us for the service of the living God? That is why he is the intermediary of 15
a new Covenant; in order that, as a death has taken place to effect a deliverance from the offences committed under the first Covenant, those who have received the Call may obtain the enduring inheritance promised to them. Whenever such a 16
Covenant as a will is in question, the death of the maker of it must necessarily be alleged. For such a Covenant only takes 17
effect upon death, it having, as you know, no force as long as the person who made it is alive. This explains why 18
even the first Covenant was not ratified without the shedding of blood. For when every command had been announced to 19
all the people by Moses in accordance with the Law, he took the blood of the calves and of the goats, with water, scarlet wool, and a bunch of hyssop, and sprinkled even the Book of

the Law, as well as all the people, saying, as he did so—"*This is the blood that renders valid the Covenant which God has commanded to be made with you.*" And in the same way he also sprinkled with the blood the Tabernacle and all the things that were used in public worship. Indeed, under the Law, almost everything was purified with blood; and unless blood was shed, no forgiveness was to be obtained.

While, then, it was necessary for the copies of the heavenly realities to be purified by such means as these, the heavenly realities themselves required better sacrifices. For it was not into a Sanctuary made by man, which merely foreshadowed the true one—that Christ entered, but it was into Heaven itself, that he might now appear in the presence of God on our behalf. Nor was it in order to offer himself many times, as year after year the High Priest entered the Sanctuary with an offering of blood—but not his own blood; for then Christ would have had to undergo death many times since the creation of the world. But now, once and for all, at the close of the age, he has appeared, in order to abolish sin by the sacrifice of himself. And inasmuch as it is ordained for men to die but once (death being followed by judgement), so it is with the Christ. He was offered up once only, to *bear away the sins of many;* and the second time he will appear—but without any burden of sin—to those who are waiting for him to be their Salvation.

The Law, though it was able to foreshadow the Better System that was coming, never had its actual substance. Its priests, with those sacrifices which they offered continuously year after year, could never make those who came to worship perfect. Otherwise, would not the offering of these sacrifices have been abandoned, as the worshippers, having been once purified, had their consciences clear from sins? But, on the contrary, these sacrifices recall their sins to mind year after year. For the blood of bulls and goats is powerless to remove sins. That is why, when he was coming into the world, the Christ declared—

"*Sacrifice and offering thou dost not desire, but thou dost provide for me a body;*
Thou dost take no pleasure in burnt offering and sacrifice for sin.
So I said, 'See, I have come' (as is written about me in the pages of the Book),
'To do thy will, O God.'"

First come the words—"*Thou dost not desire, nor dost thou take pleasure in, sacrifice, offering, burnt offering, and sacrifice for sin*" (offerings regularly made under the Law), and *then* there is added—"*See, I have come to do thy will.*" The former statement is set aside to be replaced by the latter. And it is in the carrying out of God's *will* that we have been purified by the *sacrifice*, once and for all, of the *body* of Jesus Christ.

[20] *Exod.* 24. 8. [28] *Isa.* 53. 12. [5—10] *Ps.* 40. 6—8.

All other priests stand day after day at their ministrations, 11
and offer the same sacrifices over and over again—sacrifices
which can never take sins away. But this priest, after offer- 12
ing one sacrifice for sins, which should serve for all time, *took*
his seat at the right hand of God, and has been waiting *since then* 13
for his enemies to be put as a stool for his feet. By a single offering 14
he has made perfect for all time those who are being purified.

We have also the testimony of the holy Spirit. For 15
after saying—

> "'*This is the Covenant that I will make with them* 16
> *After those days,' says the Lord;*
> *'I will impress my laws on their hearts,*
> *And will inscribe them on their minds,'*"

then we have—"*And their sins* and *their iniquities I will no* 17
longer remember." And when these are forgiven, there is no 18
further need of an offering for sin.

V.—Encouragement and Warning based on the previous Teaching.

Since then, Brothers, we may enter the Sanctuary with 19
confidence, in virtue of the sacrifice of Jesus, by the way
which he inaugurated for us—a new and living way, a way 20
through the Sanctuary-Curtain (by which I mean his human
nature); and since we have in him *a Great Priest set over the* 21
House of God, let us draw near to God in all sincerity of heart 22
and in perfect confidence, with our hearts purified by the
sprinkled blood from all consciousness of wrong, and with our
bodies washed with pure water. Let us hold firm and 23
unshaken the hope which we have professed; for we have a
promise from one who may be trusted. Let us vie with one 24
another in a rivalry of love and noble actions. And let us not, 25
as some do, cease to meet together; but on the contrary, let
us encourage one another, and, all the more, now that you see
the Day drawing near.

Remember, if we sin wilfully after we have gained a full 26
knowledge of the Truth, there can be no further sacrifice for
sin; there is only a dreadful anticipation of judgement, and *a* 27
burning indignation which will *destroy* all *opponents*. When a 28
man set at nought the Law of Moses, he was, *on the evidence of*
two or three witnesses, put to death without pity. How much 29
worse then, do you think, will be the punishment deserved by
those who have trampled underfoot the Son of God, who have
treated *the blood that rendered the Covenant valid*—the very
blood by which they were purified—as of no account, and

13—18 *Ps.* 110. 1. 16—17 *Jer.* 31. 33—34. 21 *Zech.* 6. 11—13; *Num.* 12. 7.
27 *Isa.* 26. 11 (Septuagint). 28 *Deut.* 17. 6. 29 *Exod.* 24. 8.

have heaped insults on the gracious Spirit of God? We know 30
who it was that said—"*It is for me to take revenge, I will pay back*"; and again—"*The Lord will judge his people.*" It is a 31
terrible thing to fall into the hands of the Living God.

Call to mind those early days in which, after you had 32
received the Light, you patiently underwent a long and painful conflict. Sometimes, in consequence of the taunts 33
and injuries heaped upon you, you became a public spectacle, and sometimes you suffered through having shown yourselves to be the friends of men who were in the same position as yourselves. For you not only sympathised with those who 34
were in prison, but you even took the confiscation of your possessions cheerfully, knowing, as you did, that you had in yourselves a greater possession and a lasting one. Do 35
not, therefore, abandon the confidence you have gained, for it has a great reward awaiting it. You still have need of patient 36
endurance, in order that, when you have done God's will, you may obtain the fulfilment of his promise.

"For there is indeed but a *very little while* 37
Ere the One who is *Coming will have come, without delay;*
And those who stand right with me will find Life as the result of faith, 38
While *if a man draws back, my heart can find no pleasure in him.*"

But we do not belong *to those who draw back*, to their Ruin, but 39
to those who have faith, to the preservation of their souls.

VI.—Faith, and what it has enabled Men to do.

Faith is confidence in the realization of one's hopes; it is a 1 **11**
conviction regarding things which are not yet visible. And it 2
was for such faith that the men of old were well spoken of.

Faith enables us to perceive that the universe was created at 3
the bidding of God—so that what we see was not made out of what is visible. Faith made the sacrifice which Abel 4
offered more acceptable to God than Cain's, and caused him to be spoken well of as a righteous man; for *by his acceptance of his gifts God himself* speaks well of him; and it is by the example of his faith that Abel, though dead, still speaks. It was 5
due to the faith of Enoch that he was removed from earth, to prevent his experiencing death. *He could not be found because God had removed him*; and before his removal he was well spoken of as having *pleased God*. But without faith it is impos- 6
sible to *please* him, for those who come to God must believe that God exists, and that he rewards those who seek for him.

It was faith that enabled Noah, after he had received 7

30 *Deut.* 32. 35—36. 37—38 *Isa.* 26. 20; *Hab.* 2. 3, 4. 4 *Gen.* 4. 4. 5—6 *Gen.* 5. 24.

the divine warning about what could not then be foreseen, to build, in reverent obedience, an ark in which to save his family. By his faith he condemned the world and became possessed of that righteousness which follows upon faith. 8 It was faith that enabled Abraham to obey the Call that he received, and to *set out* for the place which he was afterwards to obtain as his own; and he did so without knowing at the time where he was going. 9 It was faith that made him go to the Promised Land—a stranger to a strange country—and live there in tents with Isaac and Jacob, who shared the promise with him. 10 He was looking for the City with the sure foundations, whose architect and builder is God. 11 Again, it was faith that enabled Sarah to conceive (though she was past the age for child-bearing), because she felt sure that he who had given her the promise might be trusted. 12 And so from one man—and that when his powers were dead—there sprang a people as numerous *as the stars in the heavens or the countless grains of sand upon the shore.*

13 All those whom I have mentioned died without losing faith. They did not obtain the promised blessings, but they saw them from a distance and welcomed the sight, and they acknowledged themselves to be only *aliens and strangers on the earth.* 14 Those who speak thus show plainly that they are seeking their fatherland. 15 If they had been thinking of the land which they had left, they could have found opportunities to return. 16 But no, they were longing for a better, a heavenly, land! And therefore God was not ashamed to be called their God; indeed he had already prepared them a city.

17 It was faith that enabled *Abraham, when put to the test, to offer Isaac* as a sacrifice—he who had received the promises 18 offering up *his only son,* of whom it had been said, "*It is through Isaac that there shall be descendants to bear thy name.*" 19 For he argued that God was able even to raise a man from the dead—and indeed, figuratively speaking, Abraham did receive Isaac back from the dead. 20 It was faith that enabled Isaac to bless Jacob and Esau, and to tell them of what lay in the future. 21 Faith enabled Jacob, when dying, to give his blessing to both the sons of Joseph, and *to bow himself in worship as he leant on his staff.* 22 Faith caused Joseph, when his end was near, to speak of the future migration of the Israelites, and to give instructions with regard to his bones.

23 Faith caused the parents of Moses to *hide* the child *for three months* after his birth, for they *saw* that he was a *beautiful* child; and they refused to respect the King's order. 24 It was faith that caused *Moses, when he was grown up,* to decline the

[8] *Gen.* 12. 1. [12] *Gen.* 22. 17; 32. 12. [13] 1 *Chron.* 29. 15; *Ps.* 39. 12; *Gen.* 23. 4. [17] *Gen.* 22. 1, 2 [18] *Gen.* 21. 12. [21] *Gen.* 47. 31. [23] *Exod.* 2. 2. [24] *Exod.* 2. 11.

title of 'Son of a Daughter of Pharaoh.' He preferred to share 25
the hardships of God's People rather than to have the short-
lived enjoyment of a sinful life. For he thought that the 26
stigma which attaches to the Christ was of greater value than the
treasures of Egypt, looking forward, as he did, to the reward
awaiting him. Faith caused him to leave Egypt, 27
undaunted by the King's anger, for he was strengthened in his
endurance by the vision of the invisible God. Faith led 28
him to institute *the Passover* and the Sprinkling of *the Blood*, so
that *the Destroyer* might not touch the eldest children of the
Israelites. Faith enabled the people to cross the Red 29
Sea, as if it had been dry land, while the Egyptians, when they
attempted to do so, were drowned. Faith caused the 30
walls of Jericho to fall after the Israelites had marched round
them daily for a week. Faith saved Rahab, the prosti- 31
tute, from perishing with the unbelievers, after she had
entertained the spies with friendliness.

Need I add anything more? Time would fail me if I 32
attempted to relate the stories of Gideon, Barak, Samson, and
Jephthah, with those of David, Samuel, and the Prophets. It 33
was by their faith that they subdued kingdoms, ruled
righteously, gained the fulfilment of God's promises, *stopped the*
mouths of lions, quelled the fury of the flames, escaped the point 34
of the sword, found strength in the hour of weakness, displayed
their prowess in war, and routed hostile armies. Women 35
received their dead back from death. Some were tortured on
the wheel, and refused release in order that they might rise to
a better life. Others had to face taunts and blows, and even 36
chains and imprisonment. They were stoned to death, they 37
were tortured, they were sawn in pieces, they were put to the
sword; they wandered about clothed in the skins of sheep or
goats, destitute, persecuted, ill-used (though the world was not 38
worthy of them), roaming in lonely places, on the mountains,
and in caves and holes in the ground.

Yet, though they one and all gained a good name by their 39
faith, they did not obtain the fulfilment of God's promise; 40
since it was for us that God had in view something which was
still better, and it was not his will that they should reach their
full perfection apart from us.

VII.—The Need for Endurance, and the Purpose of Discipline.

Seeing that there is on every side of us such a throng of wit- 1 **12**
nesses, let us therefore, in our turn, lay aside every thing that
hinders us, and the sin that clings about us, and run with

[26] *Ps.* 89. 50, 51; 69. 9. [28] *Exod.* 12. 21—23. [33] *Dan.* 6. 22.

perseverance the course that lies before us, our eyes fixed upon 2
Jesus, who is our Guide, and our perfect Example of faith, and
who, in exchange for the happiness that lay at his feet, sub-
mitted to the cross, disregarding its shame, and now *has taken*
his seat on the right hand of the throne of God. If you would 3
not grow fainthearted and weary, weigh well the example
of him who has submitted to such opposition at the hands of
men who were sinning against themselves. You have not 4
yet, in your struggle with sin, resisted to the death; and you 5
have forgotten the encouraging words which are addressed to
you as God's Children—

> "*My child, think not lightly of the Lord's discipline,*
> *Do not despond when he rebukes you;*
> *For it is those whom he loves that he disciplines,* 6
> *And he chastises every child whom he acknowledges.*"

It is for your *discipline* that you have to submit to all this. God 7
is dealing with you as his *Children.* For where is there a *child*
whom his father does not *discipline?* If you are left without 8
that *discipline,* in which all children share, it shows that you
are bastards, and not true *Children.* Further, when our 9
earthly fathers disciplined us, we respected them. Ought we
not, then, with far greater readiness to yield submission to the
Father of all souls, and so find Life? Our fathers disciplined 10
us for a short time and according to their own judgement; but
God thinks only of our advantage, and his object is that we
should share his holiness. Of course no discipline is pleasant 11
at the time; on the contrary, it is painful. But afterwards it
produces, as its fruit, a righteous life that brings peace to
those who have been trained under it. Therefore *lift* 12
again the down-dropped hands, and straighten the weakened knees;
make straight paths for your *feet,* so that the lame limb may not 13
be put out of place, but be cured instead.

VIII.—Exhortations and Warnings.

Try to live at peace with everyone, and to attain to that purity 14
without which no one will see the Lord. Take care that no 15
one fails to avail himself of the divine help, *that no bitterness is*
allowed to take root and spring up and cause trouble, and so poison
the whole community. Take care that no one becomes 16
immoral, or irreligious like *Esau,* who *sold his birthright* in
exchange for a single meal. For you know that even after- 17
wards, when he wished to claim his father's blessing, he was

2 *Ps.* 110. 1. 3 *Num.* 16. 38. 5—8 *Prov.* 3. 11—12. 12 *Isa.* 35. 3 (Hebrew).
13 *Prov.* 4. 26 (Septuagint). 14 *Ps.* 34. 14. 15 *Deut.* 29. 18 (Septuagint).
16 *Gen.* 25. 33.

rejected. Indeed, he never found an opportunity for repairing his error, though he begged for the blessing with tears.

It is not to a tangible *flaming fire* that you have drawn near, 18
nor to *gloom*, and *darkness, and storm, and the blast of a trumpet,* 19
and an audible voice. Those who heard that voice begged that
the words might cease, for they could not bear to think of 20
the command—"*Even if an animal touches the mountain, it is to be stoned to death;*" and so fearful was the sight that Moses 21
said—"*I am terrified* and trembling." No, but you have 22
drawn near to Mount Zion, the City of the living God, the heavenly Jerusalem, to countless hosts of angels, to the gathering 23
and assemblage of God's eldest Sons whose names are enrolled in Heaven, to God the Judge of all men, to the Spirits of the righteous who have reached perfection, to Jesus, the 24
intermediary of a new Covenant, and to the Sprinkled Blood that tells of better things than the blood of Abel.

Beware of refusing to hear him who is speaking. For if the 25
Israelites did not escape punishment, when they refused to listen to him who taught them on earth the divine will, it will be far worse for us, if we turn away from him who is teaching us from Heaven. Then his voice shook the earth, but now 26
his declaration is—"*Still once more I will cause* not only *the earth to tremble,* but also *the heavens.*" And those words '*still* 27
once more' indicate the passing away of all that is shaken—that is, of all created things—in order that only what is unshaken may remain. Therefore, we who have been 28
given a kingdom that cannot be shaken should be thankful, and so offer acceptable worship to God, with awe and reverence. For our *God* is a *consuming fire.* 29

Love for the Brethren must never be allowed to die out. Do 1, 2 **13**
not forget to be hospitable; for through being hospitable, people have sometimes entertained angels as guests, without knowing it.
Remember those who are in prison, regarding yourselves as 3
their fellow-prisoners; remember, too, those who are suffering hardships, not forgetting that you also have bodies that may suffer. The married state should be regarded as in every 4
way an honourable condition of life, and married intercourse as pure; for God will judge those who are immoral and those who commit adultery. Your life must not be ruled by 5
the love of money. Be content with what you have, for God himself has said—"*I will never forsake you, nor will I ever abandon you.*" Therefore we may say with confidence— 6

> "*The Lord is my helper, I will not be afraid.*
> *What can man do to me?*"

18—19 *Deut.* 4. 11—12; *Exod.* 19. 16; *Deut.* 5. 23, 25, 26. 20 *Exod.* 19. 12—13. 21 *Deut.* 9. 19. 26—27 *Hag.* 2. 6. 29 *Deut.* 4. 24. 5 *Deut.* 31. 6, 8; *Jos.* 1. 5. 6 *Ps.* 118. 6.

Do not forget your Leaders, the men who told you God's 7
Message. Recall the close of their lives, and imitate their
faith.

IX.—An Appeal to the Example of Jesus.

Jesus Christ is the same to-day as he was yesterday, and as 8
he will be for ever. Do not allow yourselves to be carried 9
away by the many forms of teaching that are foreign to the
Truth. It is better to rely for spiritual strength upon the
divine help, than upon regulations regarding food; for those
whose lives are guided by such regulations have never found
them of any benefit. We are not without an altar; but it is one 10
at which those who still worship in the Tabernacle have no right
to eat. The bodies of those animals whose *blood is brought* by the 11
High Priest *into the Sanctuary*, as *an offering for sin, are burnt*
outside the camp. And so Jesus, too, in order to purify the 12
People by his own blood, suffered outside the gate. There- 13
fore let us go out to him *outside the camp*, bearing the same
stigma as he; for we have no permanent city here, but we 14
are looking for the City that is to be. In his name *let us offer*, 15
as our sacrifice, continual *praise to God—an offering from lips* that
glorify his name. Never forget to do kindly acts and to 16
share what you have with others, for sacrifices of that kind
are acceptable to God.

X.—Farewell Requests and Blessings.

Obey your Leaders, and submit to their control, for they are 17
watching over your souls, as men who will have to render an
account, so that their account may be given joyfully, and not
with sorrow. That would not be to your advantage.

Pray for us, for we are sure that our intentions are good, 18
since our wish is always to act honourably. And I the more 19
earnestly ask for your prayers, in order that I may be restored
to you the sooner.

May God, the source of all peace, *who brought back* from the 20
dead him who, *by virtue of the blood that rendered valid the*
unchangeable Covenant, is *the* Great *Shepherd of God's Sheep*,
Jesus, our Lord—may God make you perfect in everything 21
that is good, so that you may be able to do his will. May he
produce in us all that is pleasing in his sight, through Jesus
Christ. To him be all glory for ever and ever. Amen.

11—13 *Lev.* 16. 27. 15 *Ps.* 50. 14; *Lev.* 7. 12; 2 *Chron.* 29. 31; *Isa.* 57. 19 (Hebrew); *Hos.* 14. 2. 20 *Isa.* 63. 11; *Zech.* 9. 11; *Isa.* 55. 3; *Ezek.* 37. 26.

I beg you, Brothers, to bear with these words of advice. I have only written very briefly to you. 22

You will be glad to hear that our Brother, Timothy, has been set free. If he comes here soon, we will visit you together. 23

Give our good wishes to all your Leaders, and to all your fellow-Christians. Our friends from Italy send their good wishes to you. 24

May God bless you all. 25

FROM JAMES.

ST. JAMES'S LETTER TO CHRISTIANS OF JEWISH ORIGIN.

PROBABLY WRITTEN AT JERUSALEM BETWEEN 44 AND 48 A.D.

THIS letter is believed to have been written by the James who was one of the brothers of Jesus (not the Apostle of that name), and who presided over the Church at Jerusalem (Acts 12. 17 ; 15. 13). It is addressed to converts from Judaism, and is directed to securing from such converts a livelier exhibition of Christian virtues. There are many indications in the Letter that some, at all events, of those for whom it was intended had been passing through days of persecution—possibly the persecution by Herod Agrippa I, 44 A.D. (Acts 12. 1), in which the Apostle James was martyred.

FROM

JAMES.

I.—Greeting, and sundry Instructions.

JAMES, a Servant of God and of the Lord, Jesus Christ, greets 1

The Twelve Tribes that are in exile.

My Brothers, when you meet with temptations, whatever 2
they are, think of them as a cause for nothing but rejoicing,
remembering that the testing of your faith develops endurance. 3
And let endurance do its work perfectly, so that you may be 4
absolutely perfect and not deficient in any respect.

If any of you are deficient in wisdom, let them ask it of God 5
who gives generously to every one, without reproaching them,
and they will receive it. But they must ask with confidence 6
and without ever doubting, for those who doubt are like waves
driven hither and thither at the mercy of the wind. Such 7-8
vacillating men, irresolute at every turn, must never expect that
they will receive anything from the Lord. A Brother 9
in lowly circumstances should be proud of his high position,
but a rich Brother of the lowliness of his position; for the 10
rich man will pass away *like the flower of the grass*. As the sun 11
rises and the hot wind blows, *the grass is withered*, its *flower*
fades and all its beauty is gone. So with the rich man. In the
midst of his pursuits he will come to an untimely end.

Happy is the man *who stands firm* under temptation, for when 12
he has stood the test, he will receive as his crown the gift of
Life, which the Lord has promised to those who love him. No 13
one should ever say in the hour of temptation—"It is God who
is tempting me!" For God, who cannot be tempted to do
wrong, does not himself tempt any one. People are in every 14
case tempted by their own passions—allured and enticed by
them. Then the Passion conceives and gives birth to Sin, and 15
Sin, on reaching maturity, brings forth Death. Do not 16

10—11 *Isa.* 40. 6—7. 12 *Dan.* 12. 12.

be deceived, my dear Brothers. Every good gift and every 17
perfect endowment is from above, and comes down to us from
the Maker of the Lights in the heavens, who himself, however,
is never subject to change or to eclipse. His will gave us Life, 18
through the Message of the Truth, so that we should be, as it
were, an earnest of still further creations.

Mark this, my dear Brothers :—Every one should be ready 19
to listen, slow to speak, and slow to get angry ; for anger in 20
man does not produce the righteousness required by God.
Therefore, put aside all filthy habits and anything wicked still 21
left within you, and in a humble spirit receive the Teaching
planted in your hearts, which is able to save your souls. Put 22
that Teaching into practice, and do not merely listen to it—
deceiving yourselves. For if any one listens to it and does 23
not practice it, he is like a man looking at his own face
in a mirror. He looks at himself, then goes on his way, 24
and immediately forgets what he was like. But those who 25
look carefully into the perfect Law, the Law of Freedom, and
continue to do so, not listening to it and forgetting it, but
putting it into practice—those people will be happy in what
they do. When a man appears to be religious, yet does 26
not bridle his tongue, but imposes upon his own conscience,
such a man's religious observances are valueless. Now here 27
is a religious observance which is pure and without stain in
the eyes of God our Father—to visit orphans and widows in
their hour of trouble, and to keep oneself from the contamina-
tion of the world.

II.—The Treatment of Rich and Poor.

My Brothers, are you actually trying to combine faith in 1 2
Jesus Christ, our glorified Lord, with the worship of rank ?
Suppose a man enters your Synagogue, wearing gold rings and 2
well-dressed, and suppose a poor man comes in also, dirtily
dressed, and you are deferential to the man who is well-dressed, 3
and say—"There is a comfortable seat for you here," but to
the poor man—"You must stand ; or sit down over there by
my footstool," is not that, I ask, to make distinctions among 4
yourselves, and to show yourselves to be judges full of wrong
prejudices ? Listen, my dear Brothers. Has not God 5
chosen that those who are poor in the things of this world
should be rich through their faith, and should come to possess
the Kingdom which he has promised to those who love him ?
But you—you insult the poor man ! Is it not the rich who 6
oppress you ? Is it not they who drag you into law-courts ?
Is it not they who malign that honourable Name which has 7

been given you? Yet if you keep the royal law which, in the 8
words of Scripture, runs '*Thou shalt love thy neighbour as*
if he were thyself,' you are doing what is right; but if you wor- 9
ship rank, you are committing a sin, and you stand convicted by
that law of being offenders against it. For a man who 10
has laid the Law, as a whole, to heart, but has failed in one
particular, is liable for breaking all its provisions. He who 11
said '*Thou shalt not commit adultery*,' also said '*Thou shalt*
not murder.' If, then, you commit murder but not adultery,
you are still an offender against the Law. Therefore, speak and 12
act as people who are to be judged by the 'Law of Freedom.'
For there will be justice without mercy for those who have not 13
acted mercifully. Mercy asserts her superiority to Justice.

III.—The Connexion between Faith and Conduct.

My Brothers, what is the good of a man's saying that he has 14
faith, if he does not prove it by actions? Can such faith save
him? Suppose some Brother or Sister should be in want of 15
clothes and of daily bread, and one of you were to say to 16
them—"Goodbye, and God bless you, I hope you will find
warmth and food," and yet you were not to give them the
necessaries of life, what good would you be doing? In just 17
the same way faith, if not followed by actions, is, by itself, a
lifeless thing. Someone, indeed, may say—"You are a man of 18
faith, and I am a man of action." "Then show me your faith,"
I reply, "apart from any actions, and I will show you my faith
by my actions." It is an article of your Faith, is it not, that 19
there is one God? Good; yet even the evil spirits hold that,
and tremble at the thought. Now do you really want to 20
understand, you foolish man, how it is that faith without
action leads to nothing? Look at our ancestor, *Abraham*. 21
Was it not due to his actions that he stood right with God,
after he had offered his son, Isaac, on the altar? You see how 22
in his case faith and actions went together; that his faith was
made perfect by his actions; and that in this way the words 23
of Scripture came true—"*Abraham believed God, and that*
was regarded by God as righteousness," and "He was called
God's friend." You all see, then, that it is due to his actions 24
that a man stands right with God, and not to his faith only.
Was it not the same with the prostitute, Rahab? Was it not 25
due to her actions that she stood right with God, after she had
welcomed the messengers and sent them away by a different
road? Exactly as a body is dead without a spirit, so faith is 26
dead without actions.

[8] *Lev.* 19. 18. [11] *Exod.* 20. 13—14; *Deut.* 5. 17—18. [21] *Gen.* 22. 2, 9.
[23] *Gen.* 15. 6; *Isa.* 41. 8.

IV.—Warnings against certain Faults.

I do not want many of you, my Brothers, to become 1 3
teachers, knowing, as you do, that we who teach shall be
judged by a more severe standard than others. We often 2
make slips, every one of us. Any one who does not make slips
with his tongue is indeed a perfect man, able to bridle his
whole body as well. When we put bits into horses' mouths, to 3
make them obey us, we control the rest of their bodies also.
Think, again, of ships. Large as they are, and even when 4
driven by fierce winds, they are controlled by a very small
rudder and steered in whatever direction the man at the helm
may determine. So with the tongue. Small as it is, it is a 5
great boaster. Think how tiny a spark may set the largest
forest ablaze! And the tongue is like a spark! Among the 6
members of our body it proves itself a very world of mischief;
it contaminates the whole body; it sets the wheels of life on
fire, and is itself set on fire by the flames of the Pit. For 7
while all sorts of beasts and birds, or of reptiles and creatures
in the sea, are tameable, or actually have been tamed by man,
no human being can tame the tongue. It is a restless plague! 8
It is a store-house of deadly poison! With it we bless our Lord 9
and Father, and with it we curse men who are made *in God's*
likeness! From the very same mouth come blessings and 10
curses! It is not right, my Brothers, that this should be so.
Does a spring give both good and bad water from the same 11
source? Can a fig tree bear olives, my Brothers? or a vine 12
bear figs? No; nor can a brackish well give good water.

Where are the wise and intelligent men among you? Let 13
them show that their actions are the outcome of a life lived in
the humility of true wisdom. But while you harbour envy and 14
bitterness and a spirit of rivalry in your minds, do not assert
your superiority over or give the lie to the Truth. That is not 15
the wisdom which comes from above; it is earthly, animal, and
devilish. For where envy and rivalry exist, there you will also 16
find disorder and all kinds of mean actions. But the wisdom 17
from above is, before anything else, pure. Beyond that it is
peace-loving, gentle, open to conviction, rich in compassion
and good deeds, and free from partiality and insincerity. And 18
righteousness, which is the fruit of this wisdom, is the crop
that is sown in a peaceful life and which will be harvested by
those who work for peace.

What is the cause of the fighting and quarreling that goes 1 4
on among you? Is it not to be found in the passions which
struggle for the mastery in your bodies? You crave for some- 2
thing and do not get it. You commit murder and try your

[9] *Gen.* 1. 26.

utmost to secure the thing and yet you cannot do so. You quarrel and fight. You do not get what you want because you do not ask. When you ask, you do not get it, because you ask 3
for a wrong purpose—to spend what you get upon your pleasures. You unfaithful people! Do you not know that to be 4
friends with the world means to be at enmity with God? Therefore any one who chooses to be friends with the world makes himself an enemy to God. Do you suppose there is no meaning 5
in the passage of Scripture which asks—'Is envy to result from the longings of the Spirit which God has implanted within you?' No; *the help* which God *gives* is too great for that; 6
and that is why it is said—'*God is opposed to the haughty, but gives help to the humble.*' Therefore submit to God; but 7
resist the Devil, and he will flee from you. Draw near to God, 8
and he will draw near to you. Make your hands clean, you sinners; and your hearts pure, you vacillating men! Grieve, 9
mourn, and lament! Your laughter must be turned into mourning, and your happiness into gloom! Humble your- 10
selves before the Lord, and he will exalt you.

Do not disparage one another, Brothers. Those who dis- 11
parage their Brothers, or pass judgment on their Brothers, disparage the Law and pass judgment on the Law. But if you pass judgment on the Law, you are not obeying it, but judging it. There is only one Lawgiver and Judge—he who 12
has the power both to save and to destroy. But who are you who pass judgment on your neighbor?

Listen to me, you who say 'To-day or to-morrow we will go 13
to such and such a town, spend a year there, and trade and make money,' and yet you do not even know what your life will 14
be like to-morrow! You are, as it were, a mist appearing for a little while and then disappearing. Instead of that, you ought 15
to say, 'God willing, we shall do so and so, if we are alive.' But as it is, you pride yourselves on your presumption, though 16
all such pride is wicked. Therefore those who know how to do 17
right and fail to do it—why, that is sin in them!

Listen to me, you rich men, weep and wail for the miseries 1 5
that are coming upon you! Your riches have wasted away, 2
and your clothes have become moth-eaten. Your gold and 3
silver are rusted; and the rust on them shall be evidence against you, and shall eat into your very flesh. You *have heaped up wealth* in these last days—you will find that you have heaped up a *fire!* I tell you, the *wages* of the labourers who 4
mowed your fields, which *you* have been fraudulently keeping back, are *crying to Heaven*, and the protests of your reapers have reached *the ears of the Lord of Hosts!* You have lived on 5

[6] *Prov.* 3. 34. [8] *Prov.* 16. 27. [4] *Deut.* 24. 15, 17; *Mal.* 3. 5; *Is.* 5. 9.

earth a life of extravagance and luxury ; you have indulged your fancies *in a time of bloodshed*. You have condemned, you have murdered, the Righteous One ! Must he not *be against* you ? 6

V.—Concluding Exhortations.

Be patient, then, Brothers, till the Coming of the Lord. Even a farmer has to wait for the crop so precious to him, watching over it patiently, till it has had *the spring and summer rains*. And you must be patient also, and not be discouraged ; for the Lord's coming is near. Do not make complaints against one another, Brothers, or judgment will be passed upon you. The Judge is already standing at the door ! Brothers, as an example of the patient endurance of suffering, take the Prophets who spoke in the Name of the Lord. *We call those who displayed such endurance happy !* You have heard, too, of Job's endurance, and have seen what was the Lord's purpose in it all, *for the Lord is full of pity and compassion.* 7 8 9 10 11

Above all things, my Brothers, never take an oath, either by heaven, or by earth, or by anything else. Let your 'Yes' mean yes and your 'No' mean no, so that you may escape condemnation. 12

When any one of you is in trouble, let him pray ; when any one feels cheerful, let him sing hymns. When any one of you is ill, let him send for the Officers of the Church, and let them pray over him, after anointing him with oil in the Name of the Lord. The prayer offered in faith will save the man who is sick, and the Lord will restore him to health. And if he has committed sins, he will be forgiven. So confess your sins to one another and pray for one another, that you may be cured. The earnest prayer of a good man can do much. Elijah was only a man like ourselves, but when he prayed fervently that it might not rain, no rain fell upon the land for three years and a half. And when he prayed again, the clouds brought rain, and the land bore crops. My Brothers, should any one of you be led astray from the Truth, and some one bring him back again, you may be sure that the man who brings a sinner back from his mistaken ways will both save his soul from Death, and *throw a veil over* countless *sins*. 13 14 15 16 17 18 19 20

[6] *Jer.* 12. 3. [7] *Deut.* 11. 14. [11] *Dan.* 12. 12 ; *Ps.* 103. 8. [20] *Prov.* 10. 12.

FROM JOHN—I.

THE FIRST LETTER OF ST. JOHN.

PROBABLY WRITTEN AT EPHESUS AFTER 70 A.D.

THIS Letter was apparently written by the author of 'The Good News according to John', who, himself an eye-witness of the life of the Christ, is here giving his Apostolic judgement on questions of the day.

It is more of a Homily than a Letter, and was possibly intended to circulate among the Churches of Asia Minor. It is probable that it was written after the fall of Jerusalem and at a time when the Second Coming of the Christ appeared imminent (2. 18).

FROM
JOHN—I.

I.—Introduction.

Our subject is that which was in existence at the Beginning, 1 1
that which we have heard, that which we have seen with our
own eyes, that which we watched and touched—it treats
of the Word who is the Life. That Life was actually made 2
visible, and we have seen, and now bear our testimony to, and
tell you of, that enduring Life, which was with the Father and
was then made visible to us. It is, we repeat, of what we have 3
seen and heard that we have to tell you, so that you may have
fellowship with us. Yes, and fellowship with us means fellow-
ship with the Father and with his Son, Jesus Christ! And the 4
object that we have in writing to you is that nothing may be
wanting to complete our happiness.

II.—The Apostle's Message.

This then is the Message that we have heard from Jesus 5
Christ and now tell to you—'God is Light, and Darkness has
no place at all in him.'

If we say that we have fellowship with him, while we still 6
live on in the Dark, we are liars, and we are not acting up to
the Truth. But if our lives are lived in the Light, as God 7
himself is in the Light, we have fellowship with one another,
and the sacrifice of Jesus, God's Son, purifies us from every
sin. If we say that there is nothing sinful in us, we 8
are deceiving ourselves, and the Truth has no place in us;
while if we confess our sins, God, just and true as he is, will 9
forgive us our sins and purify us from all that is bad.

If we say that we have not sinned, we are making God a liar, 10
and his Message has no place in us.

My Children, I am writing to you to keep you from sinning; 1 2
but if any one should sin, we have Jesus Christ, who is
righteous, to plead for us with the Father, and he is himself 2
the atoning sacrifice for our sins—and not for ours only, but
for those of the whole world besides. This is how we 3
can tell whether we know him—by our laying his commands

to heart. Those who say 'I know Jesus,' and yet do not lay 4
his commands to heart, are liars, and the Truth has no place
in them; while in all who lay his Message to heart the love 5
of God has truly reached perfection. This is how we
can tell whether we are in union with Christ—Those who 6
declare that they are always in union with him are bound
themselves to live as he lived.

Dear friends, it is no new command that I am writing to 7
you, but an old one, which you have had from the first. That
old command is identical with the Message which you re-
ceived. Yet, from another point of view, it is a new Command 8
that I am writing to you—a thing which is manifest in Christ's
life and in your own; for the Darkness is passing away and
the true Light already shining.

Those who say that they are in the Light, and yet hate 9
their Brothers, are in Darkness to this very hour. Those who 10
love their Brothers are always in the Light, and there is
nothing within them to cause them to stumble; while those 11
who hate their Brothers are in Darkness, and are living in
Darkness, and do not know where they are going, because the
Darkness prevents their seeing.

I am writing, Children, to you, because your sins have been 12
forgiven you for Christ's sake. I am writing, Fathers, to you, 13
because you know him who was at the Beginning. I am
writing, Young Men, to you, because you have mastered the
Evil One. I write, Children, to you, because you know the
Father. I write, Fathers, to you, because you know him who 14
was at the Beginning. I write, Young Men, to you, because
you are strong, and God's Message is always in your thoughts,
and you have mastered the Evil One. Do not love the 15
world or what the world has to offer. In any one who loves
the world there is no love for the Father; for all that the 16
world has to offer—the things that our bodies crave for, the
things that our eyes crave for, and a pretentious life—has its
source, not in the Father, but in the world. And the world 17
with its cravings is passing away, but those who do God's will
live for ever.

III.—Warnings against Anti-Christ.

My Children, these are the last days. You were told that 18
an Anti-Christ was coming, and many Anti-Christs have arisen
already. From this we may learn that these are the last days.
Though they started from us, they did not really belong to us; 19
for had they really belonged to us, they would have remained
among us. They left us that it might be made clear that they
do not, any of them, belong to us. You Christians, however, 20
have been consecrated by the Holy One. You all know——But 21

I need not say that, for I am not writing to you because you do not know the Truth, but because you do know it, and because nothing false can come from the Truth.

Who is a liar, if it is not the man that rejects Jesus as the Christ? I will tell you who the Anti-Christ is—the man who rejects the Father and the Son. All who reject the Son have not found the Father either, while those who acknowledge the Son have found the Father also. As for yourselves, let what you were told at the first be always in your thoughts. If it is, you yourselves will be always in union, not only with the Son, but with the Father. And what he himself promised us is this—enduring Life!

When I write to you in this way, I am thinking of those who are leading you astray. As for you, you still retain in your hearts the consecration which you received from the Christ. You are, therefore, in no need of any one to teach you; but since you are taught about everything by his consecration, and since that is a real consecration, and no sham, then remain always in union with him, as he taught you to do. And so, my Children, I repeat, remain always in union with Christ, so that, if he should appear, our confidence may not fail us, and we may not be ashamed to face him at his coming. If you know him to be righteous, you may also be sure that every one who does what is right has derived his Life from him.

IV.—The Privileges and Duties of the Sons of God.

Think what love the Father has shown us in allowing us to be called 'God's Children'; as indeed we are. The reason why the world does not know what we are is because it has not learnt to know him. Dear friends, we are God's Children now; what we shall be in the future has not yet been revealed. What we do know is that, if it should be revealed, we shall be like Christ; because we shall see him as he really is. And every one who has this hope in regard to Christ tries to make himself pure—pure as Christ is.

Every one who acts sinfully is also acting in defiance of Law; sin is defiance of Law. You know that Christ appeared in order to take away our sins, and that in him Sin has no place. No one who remains always in union with him lives in sin; no one who lives in sin has ever really seen him or learnt to know him. My Children, do not let any one lead you astray; those who do what is right are righteous—righteous as Christ is. Those who act sinfully belong to the Devil, for the Devil has sinned from the first. The object for which the Son of God appeared was that he might undo the Devil's work.

No one who has derived his Life from God acts sinfully, because God's very nature is always within him; and he cannot

live in sin, because he has derived his Life from God. It is by this that God's Children are distinguished from the Children of the Devil—No one who fails to do right belongs to God, nor do they who fail to love their Brothers. For this is the Message which we were told at the first—'Love one another.' We must not be like Cain who belonged to the Evil One, and killed his brother. And why was it that he killed him? It was because his life was bad while his brother's was good.

Do not wonder, Brothers, at the world's hating you. We, for our part, know that we have passed out of Death into Life just because we love our Brothers. Any one who does not love remains in a state of Death. Every one who hates his Brother is really a murderer; and you know that no murderer has enduring Life within him.

We have learnt what love is from this—that Christ gave up his life on our behalf. Therefore we also ought to give up our lives on behalf of our Brothers. But if any one has worldly possessions, and yet looks on while his Brother is in want, and steels his heart against him, how can it be true of him that he has the love of God within him? My Children, do not let our love be mere words, or end in talk; let it be real and true.

In this way we shall find that we are on the side of the Truth; and so we shall satisfy ourselves in God's sight, that if our conscience should find fault with us, still God is greater than our conscience and finds out everything. Dear friends, if our conscience should find no fault with us, then we approach God with confidence, and receive from him whatever we ask for, because we are laying his commands to heart, and are doing what is pleasing in his sight. His Command is this—that we should put our trust in his Son, Jesus Christ, and love one another, in accordance with the Command that he gave us. And those who lay his commands to heart continue in union with Christ, and Christ with them. And we may assure ourselves that Christ continues in union with us by this—from our possession of the Spirit which he gave us.

V.—True and False Inspiration contrasted.

Dear friends, do not trust every inspiration, but test each inspiration, to see whether it proceeds from God; because many pretended Prophets have gone out into the world.

Here is the way in which to recognize the inspiration of God—All inspiration that acknowledges Jesus Christ, as having come with our human nature, is from God; while all inspiration that will not acknowledge Jesus is not inspiration from God. It is the inspiration of the Anti-Christ; you have heard that it was to come, and it is now already in the world.

You, my Children, belong to God, and you have successfully

resisted such men as these, because he who inspires your life
is greater than he who inspires that of the world. Those men 5
belong to the world; and therefore they speak as the world
speaks, and the world listens to them. We, however, belong 6
to God. All who learn to know God listen to us, and those
who do not belong to God do not listen to us. By that we may
distinguish the inspiration that leads to the Truth from the
inspiration that leads to Error.

VI.—Love of God and Love of Man.

Dear friends, let us love one another, because Love comes 7
from God; and all who love have derived their Life from God
and are learning to know him. Those who do not love have not 8
learnt to know God; for God is Love. God's love was 9
revealed among us by his sending his only Son into the world,
that we might find Life through him. The love is seen in 10
this—not in our having loved God, but in his loving us and
sending his Son to be an atoning sacrifice for our sins.

Dear friends, since God loved us like this, we, surely, ought 11
to love one another. No human eyes have ever seen God; 12
yet if we love one another, God is living in union with us, and
his love attains its perfection in us. We may know that we 13
are living in union with him, and he with us, by this—by his
having given us some measure of his Spirit. Further, 14
our eyes have seen—and we are testifying to the fact—that the
Father has sent the Son to be the Saviour of the world. Who- 15
ever acknowledges Jesus Christ as the Son of God—God is
living in union with that man, and he with God. Further 16
still, we have learnt to know, and have accepted as a fact, the
love with which God regards us.

God is Love; and all who are living in a spirit of love are
living in union with God, and God with them. It is in 17
this that the perfection which love has attained with us is
seen—so that we may have confidence on the Day of
Judgement—in our being, even in this world, what Christ him-
self is. There is no fear in love. On the contrary, love, when 18
perfect, drives out fear, for fear implies punishment, and those
who feel fear have not attained to perfect love. We 19
love, because God first loved us. If a man says that he loves 20
God, and yet hates his Brother, he is a liar; for if a man does
not love his Brother whom he has seen, he cannot possibly love
God whom he has not seen. Indeed, we have this Command 21
from God—'Those who love God must also love their Brothers.'

VII.—Christian Love, Faith, and Life.

Every one who believes Jesus to be the Christ has God for 1 5
his Father; and every one who loves the Father loves his

Children also. We may know that we love God's Children 2
when we love God and carry out his commands. For to love 3
God is to lay his commands to heart; and indeed his com-
mands are not burdensome, because all that has derived its 4
Life from God masters the world. This is the power that has
mastered the world—our faith! Who are they that master the 5
world except those who believe that Jesus is the Son of God?

He it is whose Coming was attested by means of 6
Water and Blood—Jesus Christ himself; not by Water only,
but by Water and by Blood. The Spirit also bears testimony,
and the Spirit is Truth itself. There is a three-fold testimony— 8
that of the Spirit, the Water, and the Blood—and these three
are at one. We accept the testimony of men, but God's testi- 9
mony is stronger still. For it is this—that he has already
borne his testimony about his Son. Those who believe in the 10
Son of God have that testimony within themselves. Those who
do not believe God have made him a liar, by refusing to
believe in that testimony which God has borne about his Son.
That testimony consists in the fact that God gave us enduring 11
Life, and that this Life is to be found in his Son. Those who 12
find the Son find Life, while those who fail to find the Son of
God fail also to find Life.

I am writing all this to you, that you may know that you have 13
found enduring Life—all of you, that is, who believe in the Son
of God. And this is the confidence with which we approach 14
him, that whenever we ask anything that is in accordance with
his will, he is listening to us. Then, if we know that he is 15
listening to us—whatever we ask—we know that we have
gained the requests which we have made to him. If any 16
one sees his Brother committing some sin that is not a deadly
sin, he will pray for him, and so will be the means of giving
him Life—I am speaking only of those whose sin is not deadly.
There is such a thing as deadly sin; in that case I do not say
that a man should pray. Every wrong action is a sin, and 17
there is sin that is not deadly.

We know that no one who has derived his Life from God 18
lives in sin. On the contrary, those who have derived their
Life from God keep the thought of God in their minds, and
then the Evil One does not touch them. We know that we 19
belong to God, while all the world is under the influence of the
Evil One. We know, too, that the Son of God has come among 20
us, and has given us discernment to recognize the True God;
and we are in union with the True God by our union with his
Son, Jesus Christ. He is the True God and he is enduring
Life. My Children, guard yourselves against false ideas 21
of Go

FROM PETER—I.

A LETTER TO THE CHRISTIANS OF ASIA MINOR.

(KNOWN AS THE FIRST LETTER OF ST. PETER).

PROBABLY WRITTEN FROM ROME BETWEEN 65 AND 68 A.D.

THIS Letter was evidently written at a time when the Christians throughout Asia Minor were suffering from calumny and persecution. Such hints as we get from it of their sufferings (2. 12 ; 3. 16 ; 4. 4, 14 and 1. 6, 7 ; 3. 14—17 ; 4. 12—19) fit in well with the accounts, obtainable from other sources, of the persecution of Christians that broke out under the Emperor Nero in 64 A.D., and spread all over the Roman Empire. The object of the Letter is to give encouragement under persecution ; and those to whom it is addressed probably included Christians of heathen, as well as of Jewish, birth (1. 21 ; 2. 10 ; 3. 6).

FROM
PETER—I.

I.—Greeting.

From Peter, an Apostle of Jesus Christ, 1 **1**
To those of the Chosen People who are living abroad, scat- 2
tered throughout Pontus, Galatia, Cappadocia, Roman
Asia, and Bithynia, and whose place among the Chosen
People is in accordance with the foreknowledge of God
the Father, is accompanied by the consecration of the
Spirit, and is given you that you may learn obedience,
and may be sprinkled with the purifying blood of Jesus
Christ.
May God bless you more and more, and give you still greater
peace.

II.—Christian Salvation.

Praise be to the God and Father of Jesus Christ, our Lord, 3
who, through the resurrection of Jesus Christ from the dead,
has, in his great mercy, given us a new Life of undying hope,
so that we may share in that imperishable, stainless, and 4
unfading inheritance which is reserved for you in Heaven— 5
for you who, through your faith, are being safely guarded
by the power of God, so that you may attain to a Salvation
which is ready to be revealed in the last days. At the
thought of this you are full of exultation, though now (if
it has been necessary) you have suffered for a time from
various trials. And you have suffered thus in order that 7
the genuineness of your faith—a thing far more precious
than gold, which is perishable, but yet has to be tested by
fire—may bring you praise and glory and honour at the
Appearing of Jesus Christ. You have never seen him, and yet 8
you love him. And though you do not even now see him, yet
you believe in him and exult with a triumphant happiness too
great for words, as you receive the reward of your faith in 9
the Salvation of your souls! It was to this Salvation that the 10
Prophets, whose theme was the blessings intended for you,

directed their inquiries and researches. They were searching 11
to find out what they could about the time to which the
Spirit of Christ within them was pointing, when foretelling
the sufferings which would befall Christ and the glories which
would follow. And it was revealed to them that it was not 12
for themselves, but for you, that they were acting as Ministers
of the truths which have now been told you, with the help
of the Spirit sent from Heaven, by those who have brought
you the Good News. They are truths into which even angels
are longing to look.

III.—Practical Exhortations.

Therefore brace up your minds, and exercise the strictest 13
self-control, and fix your hopes on the blessings that are
coming for you at the Appearing of Jesus Christ. Be like 14
obedient children; do not let your lives be shaped by the
passions which once swayed you in the days of your ignorance,
but in your whole life show yourselves to be holy, after the 15
pattern of the Holy One from whom you received your Call.
For Scripture says—"*You shall be holy, because I am holy.*" And 16, 17
since *you call* him '*Father*,' who judges every one impartially
by what they have done, let reverence be the spirit of your
lives during your stay here. For you know that it was *not* by 18
such perishable things as *silver* and gold that *you were ransomed*
from the aimless life in which you were brought up, but by 19
the precious blood of Christ, who was sacrificed like a lamb,
unblemished and spotless. He was, indeed, destined for this 20
before the beginning of the world, but he has been revealed
in these last days for the sake of you who, through him, are 21
faithful to God who raised him from the dead and gave him
honour, so that your faith and hope are now in God.

By your obedience to the Truth you have purified your 22
lives, so that there is now growing up among you a genuine
brotherly affection. Therefore love one another earnestly
with all your hearts. Your new Life came from an im- 23
perishable, not a perishable, source, at the word of the *Ever-
living God*. For— 24

"*The life of all men is like grass,*
And all its splendour is like the flower of the grass.
The grass fades,
Its flower falls,
But the words of the Lord live for ever." 25

And these are the words of the *Good News* which has been
told to you. Free yourselves, then, from all malice, 1 2
from all deceitfulness, from insincerity, from jealous feelings,
and from every approach to slander. Like newly born infants, 2

16 *Lev.* 11. 44; 19. 2; 20. 7. 17 *Jer.* 3. 19. 18 *Isa.* 52. 3. 23 *Dan.* 6. 26.
24—25 *Isa.* 40. 6—9.

crave for pure spiritual milk, so that you may be enabled by it to grow till you attain Salvation—since *you have found by experience* 3
the kindness of the Lord. Come to Christ, then, as to a living *stone,* 4
rejected, it is true, by men, but in God's eyes *choice* and
precious; and as living stones, build yourselves up to form a 5
spiritual House for a consecrated Priesthood, for the offering of spiritual sacrifices that will be acceptable to God through Jesus Christ. For there is a passage of Scripture that runs— 6

> "*See, I am placing in Zion a choice and precious corner-stone;*
> *And those who believe in him shall never be ashamed.*"

It is to you who believe in him that he is precious, but to those 7
who do not he is '*a stone which, though rejected by the builders,* 8
has now itself become the corner-stone, and *a stone which will prove a stumbling-block and a rock over which people will trip.*' They *stumble* because they do not accept the Message. This was the fate destined for them. You, however, are a *chosen race,* 9
a royal priesthood, a consecrated nation, God's own People, entrusted with the proclamation of the goodness of him who called you out of Darkness into his wonderful Light. Once you were *not a* 10
people at all, but now you are *God's People;* once you *had found no mercy,* now you *have found mercy.*

Dear friends, I urge you, *as pilgrims and strangers upon earth,* 11
to refrain from indulging the cravings of your earthly nature, for they make war upon the soul. Keep your daily life among 12
the heathen strictly upright, so that, whenever they speak against you as evil-doers, they may learn, as they watch you, from the uprightness of your conduct, to praise God *at the time when he shall visit them.*

Submit to all human institutions for the Lord's sake, alike to 13
the king as the supreme authority, and to governors as the 14
men sent by him to punish evil-doers and commend those who do right. For God's will is this—that you should 15
silence the ignorance of foolish people by doing what is right. You are free men; yet do not use your freedom as a cloak for 16
wickedness, but remember that you are God's servants. Show 17
deference to every one. Be loving to the whole Brotherhood, *reverent to God,* deferential to *the king.*

Those of you who are domestic servants should always be 18
submissive and respectful to their masters, not only to those who are good and considerate, but also to those who are unfair. For it is a beautiful thing when, as a matter of 19
conscience before God, a man who is suffering unjustly bears

3 *Ps.* 34. 8. 4—7 *Ps.* 118. 22; *Isa.* 28. 16. 8 *Isa.* 8. 14, 15. 9 *Isa.* 43. 20—21; *Exod.* 19. 5—6. 10 *Hos.* 1. 6—9; 2. 1, 23. 11 *Ps.* 39. 12. 12 *Isa.* 10. 3. 17 *Prov.* 24. 21.

his troubles patiently. What credit can you claim when you 20
do wrong and take your punishment for it patiently? But on
the other hand, if, when you are doing right, you take your
sufferings patiently, that is beautiful in God's eyes. Why, it 21
was to this that you were called! For Christ, too, suffered—
suffered on your behalf—and left you an example, so that you
should follow in his steps. He *never did wrong, nor was anything* 22
deceitful ever heard from his lips. He was abused, but he did 23
not answer back; he suffered, but he did not threaten; he
entrusted himself to him whose judgements are just. *He* 24
himself carried our *sins* in his own person to the cross, so that
we might die to our sins, and live for righteousness. His
bruising was your healing. Once you were *straying like sheep,* 25
but now you have returned to the Shepherd and Guardian of
your souls.

So again, you married women should submit to your hus- 3 1
bands, in order that if a man rejects the Message, he may,
without a word being said, be won over, through the conduct
of his wife, by watching her submissive and blameless conduct. 2
A woman's attractions should not depend on such external 3
things as the arrangement of her hair, the jewellery she
wears, or the style of her dress, but upon her inner life—the 4
imperishable beauty of a quiet and gentle spirit; for this is
very precious in God's sight. That was how those holy 5
women of old, who placed their hopes in God, made them-
selves attractive. They submitted to their husbands; as, for 6
example, Sarah, who obeyed Abraham, and called him *master.*
And you are her true children, as long as you live good lives,
and *show no fear.*

Again, you married men should live in the proper relation 7
with your wives, showing consideration for a woman's sex
as weaker than your own, and not forgetting that you share
with them in the gift of Life. Then you will be able to pray
without hindrance.

Lastly, you should all be united, sympathetic, full of brotherly 8
love, kind-hearted, and humble-minded. You should never 9
return evil for evil, or abuse for abuse, but always a blessing
instead. It was for this that you received your Call—to
obtain a blessing!

" *He who would enjoy life* 10
And experience happy days—
Let him keep his tongue from evil
And his lips from deceitful words,
Let him turn from evil and do good, 11
Let him seek for peace and follow after it;
For the eyes of the Lord are on the upright, 12
And his ears are attentive to their prayers,
But the Lord frowns upon those who do wrong."

22—25 *Isa.* 53. 5—12. 6 *Gen.* 18. 12; *Prov.* 3. 25. 10—12 *Ps.* 34. 12—16.

Who, indeed, is there to harm you, if you prove yourselves 13
eager for what is good? Yet even if you should suffer for 14
the right, count yourselves happy! *Do not let man frighten you; and do not allow yourselves to be distressed. Reverence* the 15
Christ *as Lord* in your hearts; and always be ready to give an answer to any one who asks your reason for the hope that you cherish, but give it calmly and respectfully. Keep your 16
consciences clear, so that, whenever you are abused, those who vilify your good and Christian conduct may be put to shame. It is better that you should suffer, if that should be 17
God's will, for doing right, than for doing wrong. For Christ 18
himself died to atone for sins once for all—the good on behalf of the bad—so that he might bring you to God. His body died, but his spirit rose to new Life. And it was then 19
that he went and preached to the imprisoned spirits, who 20
had once been disobedient, at the time when God patiently waited, in the days of Noah, while the ark was being prepared; in which some few lives, eight in all, were saved by means of water. And baptism, which this foreshadowed, 21
now saves you—not the mere cleansing of the body, but the search of a clear conscience after God. And your Salvation is brought about by the resurrection of Jesus Christ, who has 22
gone into Heaven, and is now *at God's right hand*, where angelic Beings of every rank yield submission to him.

Since, then, Christ suffered in our earthly nature, arm your- 1 4
selves with the same resolve as he did. Those who suffer through their earthly nature have done with sins, and so will 2
live the rest of their earthly lives guided, not by man's desires, but by the will of God. Surely you have spent enough time 3
in the past living as the heathen delight to live. For your path has lain among scenes of debauchery, licentiousness, drunkenness, revelry, hard-drinking, and wicked idolatry. In 4
these things people are astonished at your not running to the same extremes of profligacy as they do; and they abuse you for it. But they will have to answer for their conduct to him 5
who is prepared to judge both the living and the dead. (This 6
was why the Good News was told even to the dead—that though their earthly nature will be judged, as must be with men, their spirits should live as God himself lives).

However, the end of everything is near. Therefore exer- 7
cise self-restraint and watchfulness, to help you to pray. Above all things, let your love for one another be very 8
earnest, for *Love throws a veil over* countless *sins*. Never 9
grudge hospitality to one another. Use in mutual service 10
such gifts as you have each received, dispensing faithfully God's many-sided generosity. If any one has to speak, let 11
him speak as an oracle of God. If any one has to act as an

14—15 *Isa.* 8. 12—13. 22 *Ps.* 110. 1. 8 *Prov.* 10. 12 (Hebrew).

Assistant-Officer, let him do so in reliance on the power which God supplies; so that in everything God may be honoured through Jesus Christ—to whom be ascribed all honour and might for ever and ever. Amen.

IV.—Christians must be prepared for Suffering.

Dear friends, do not be astonished at the fiery trials that 12
are befalling you to test you, as though something strange
were happening to you, but be glad if you are to any extent 13
sharing the sufferings of the Christ—so that, when the time
comes for the manifestation of his Glory, you may be glad and
rejoice. If *you are reviled* for bearing the name of *Christ*, count 14
yourselves happy! For the divine Glory and *the Spirit of God*
are *resting upon* you. None of you, of course, must suffer 15
as a murderer, or a thief, or criminal in other ways, or
as a meddlesome busybody. But if a man suffers for 16
being a Christian, do not let him be ashamed of it; let him
under that name bring honour to God. For the time has 17
come for punishment *to begin with the House* of God; and if it
begins with us, what will be the end of those who reject God's
Good News? If *a good man is only saved with difficulty*, 18
what will become of the godless and the sinful? Therefore, I say, 19
let those who suffer, because God wills it so, commit their
lives into the hands of a faithful Creator, and persevere in
doing right.

V.—Special and General Exhortations.

As for the older men among you, who are Officers of the 1 5
Church, I, their fellow-Officer, and a witness to the sufferings
of the Christ, who shall also share in the glory that is to be
revealed—I urge you to be true shepherds of the flock of God 2
among you, not because you are compelled, but of your own
free will; not from a base love of gain, but with a ready
spirit; not as lords of your charges, but as examples to your 3
flock. Then, when the Chief Shepherd appears, you will 4
win no fading wreath, but a crown of glory. So again, 5
the younger men among you should show deference to the
older. And all of you should behave with humility
towards one another, for *God opposes the proud, but helps the humble.*

Humble yourselves, therefore, under the mighty hand of 6

14 *Ps.* 89. 50—51; *Isa.* 11. 2. 17 *Ezek.* 9. 6. 18 *Prov.* 11. 31. 5 *Prov.* 3. 34.

God, so that he may exalt you in his good time. *Throw* all 7
your anxieties upon him, for he makes you his care.
Exercise self-control, and be watchful. Your opponent, the 8
Devil, like a roaring lion, is prowling about eager to devour
you. Stand firm against him, strong in your faith ; knowing, 9
as you do, that the very same sufferings as you are undergoing
are being laid upon the world-wide Christian Brotherhood.
God from whom all help comes, and who called you, 10
by your union with Christ, into his enduring glory, will, when
you have suffered for a little while, himself perfect, establish,
and strengthen you. To him be ascribed dominion for ever. 11
Amen.

VI.—Messages and Blessing.

I have been writing to you briefly by the hand of Silas, 12
our true-hearted Brother (for so I reckon him), that I may
encourage you, and bear my testimony that what I have
written contains the truth about the love of God. On that
take your stand. Your sister-Church in 'Babylon' 13
sends you good wishes, and so does Mark, who is as a son to
me. Greet one another with the kiss of love. 14

May God bless all you who are in union with Christ.

[7] *Ps.* 55. 22.

FROM PETER—II.

A LETTER TO CHRISTIAN PEOPLE.

(KNOWN AS THE SECOND LETTER OF ST. PETER).

[DATE AND PLACE OF WRITING UNCERTAIN.]

THIS Letter is addressed to Christians in general, and is mainly directed against the separation of Christianity from a holy life. It also contains an assertion of the certainty of the 'Second Coming' of the Christ, though at a time which might still be far off according to human reckoning. The resemblances of this Letter to the 'Letter of St. Jude,' and to the writings of the Jewish historian Josephus, are most remarkable.

FROM

PETER—II.

I.—Greeting and Exhortation.

To those to whom, in the righteousness of our God and our Saviour Jesus Christ, there has been given faith as precious as our own, 1 1

From Simon Peter, a servant and an Apostle of Jesus Christ.

May you find still fuller blessing and peace in an ever-increasing knowledge of God and Jesus, our Lord. 2

For his divine power has given us everything that is necessary for Life and for true religion, through an increasing knowledge of him whose Call drew us by the attraction of his glory and goodness. In this way he has given all that we prized as the greatest of his promised gifts, in order that by their help you might come to share in the divine nature, now that you have escaped from the corrupting influences in the world, which work through our passions. And for this very reason take every care to see that your faith is not severed from a good life, or goodness from knowledge, or knowledge from self-control, or self-control from endurance, or endurance from devoutness, or devoutness from brotherly affection. For when these virtues are yours in abundance, they prevent your being indifferent to, or destitute of, a fuller knowledge of Jesus Christ, our Lord. Surely the man who has not these virtues is shortsighted even to blindness, and has forgotten that he has been purified from his sins of the past. Therefore, Brothers, spare no effort to put God's Call and Choice of you beyond all doubt; for if you do this, there is no fear of your ever falling. Indeed you will thus have a triumphant admission into the enduring Kingdom of our Lord and Saviour, Jesus Christ. 3 4 5 6 7 8 9 10 11

II.—The Transfiguration a Ground for the assertion of the 'Second Coming' of the Christ.

I shall, therefore, always be ready to remind you of all 12
this, even though you know it now and are firmly established
in the Truth as you now know it. But I think it my duty, as long 13
as I live in the tent of my body, to rouse you by awakening
memories of the past; for I know that the time for this 14
'tent' of mine to be put away is soon coming, as Jesus Christ,
our Master, himself assured me. So I will do my best to 15
enable you, at any time after my departure, to call these truths
to mind. For it was not by following cleverly devised stories 16
that we were able to tell you of the Coming in power of Jesus
Christ, our Lord, but because we were permitted to be eye-
witnesses of his majesty. For he received glory and honour 17
from God the Father, when from the Glory of the Divine
Majesty there were borne to his ears such significant words as
these—"This is my Son, my beloved, in whom I delight."
These were the words that we heard, borne to our ears from 18
Heaven, when we were with him on that Sacred Mountain.
And still stronger is the assurance that we have in the teaching 19
of the Prophets; to which you will do well to pay attention,
as you would to the light of a lamp in a gloomy place, until
the Day dawns and the Morning Star rises in your hearts.
First be clear on this point:—There is no prophetic teaching 20
in Scripture that can be interpreted by man's unaided reason;
for no prophetic teaching ever came at a man's wish, but the 21
Prophets were moved by the holy Spirit, and so spoke at the
prompting of God, mere men though they were.

III.—Warning against the Separation of Christianity from holy Living.

But there were pretended prophets also in the nation, just 1 2
as there will be pretended teachers among you. These men
will be the secret cause of divisions that will end in Ruin.
They will disown even the Lord who bought them, and so
bring speedy Ruin upon themselves. There will be many, too, 2
who will follow their licentious courses, *and so cause* the Way
of the Truth *to be maligned.* In their coveteousness they 3
will try to make you a source of profit by their fabrications;
but for a long time past their Sentence has not been standing
idle, nor their Ruin slumbering. Remember, God did not 4
spare angels when they had sinned, but sent them down to
Tartarus, to be chained in 'darkness' and kept under guard

[2] *Isa.* 52. 5. [4] *Enoch* 10. 6, 13.

in readiness for their 'trial.' Nor did he spare the world of 5
old, though he preserved Noah, the Preacher of Righteous-
ness, and seven others, when he brought a flood upon the
godless world. He condemned the cities of Sodom and 6
Gomorrah and reduced them to ashes, holding them up as a
warning to the godless of what was in store for them;
but he rescued righteous Lot, whose heart was vexed by the 7
wanton licentiousness of his neighbours. For, from what he 8
saw and heard of them, living, as he did, a righteous life
among them, day after day, Lot's righteous soul was tortured
by their wicked doings. The Lord, therefore, knows how to 9
rescue the religious from temptation, and to keep the wicked,
who are even now suffering punishment, in readiness for
'the Day of Judgement'—especially those who obey the 10
promptings of their earthly nature, indulging their polluting
passions and despising all control. Audacious and self-willed,
they feel no awe of the Great, but actually speak in condem- 11
nation of them, even in cases where Angels, their superiors in
strength and power, avoid speaking evil and bringing ac-
cusations before the Lord. These men, however, like animals 12
who have no reason and whose very nature shows them to
have been made to be caught and killed—these men, I say,
even speak evil of those about whom they know nothing, and
will assuredly perish through their very corruption, suffering 13
themselves as the penalty for the suffering that they have
inflicted. They think that pleasure consists in the self-
indulgence of the moment. They are a stain and a disgrace,
when they join you at your feasts and indulge in their
seductive revels. They have only eyes for adulteresses, eyes 14
that are never tired of sin; they entice persons of weak
character; their minds are trained to covet; they live under
a curse. Leaving the straight road, they have gone astray and 15
followed in the steps of Balaam, the son of Beor, who set his
heart on the reward for wrong-doing, but was rebuked for his 16
offence, for a dumb animal spoke with a human voice and
checked the prophet's madness. These men are like wells 17
without water, or mists driven before a gale; and for them
the blackest darkness is reserved. With boastful and foolish 18
talk, they appeal to the passions of men's earthly nature, and,
by their immorality, entice people who are just escaping from
those that live such misguided lives. They promise them 19
freedom, while they themselves are slaves to corrupt habits;
for a man is the slave of anything to which he gives way. If, 20
after having escaped the polluting influences of the world,
through knowing our Lord and Saviour Jesus Christ, men are
again entangled in, and give way to, these influences, their last
state has become worse than their first. It would, indeed, 21
have been better for them not to have known the Way of

[9] *Enoch* 10. 6.

Righteousness, than, after knowing it, to turn away from the holy Command delivered to them. It has been with them a true case of the proverb—'*A dog returns to what he has vomited*' and 'A sow after washing herself to her wallowing-place in the mud.' 22

IV.—A Re-assertion of the 'Second Coming' of the Christ.

This, dear friends, makes my second letter to you. In both of them I have tried, by appealing to your recollection, to arouse your better feelings. I want you to recall what was foretold by the holy Prophets, as well as the Command of our Lord and Saviour, given to you through the Apostles who brought you the Message. Recognise this fact first, that, as the age draws to an end, scoffers will come who will be led by their own passions, scoffingly asking—'What has become of his promised Coming? Ever since our fathers passed to their rest, everything remains just as it has been since the world was first created!' They wilfully choose to forget that the heavens existed long ago, and also the earth having been formed out of water and by the action of water at the bidding of God; and that by the very same means the world which then existed was destroyed in a deluge of water. But the present heavens and earth, at the same bidding, have been reserved for fire, and are being kept for the day of the judgement and destruction of the godless. 1 3 2 3 4 5 6 7

This one fact you must never forget, dear friends, that *to the Lord* one day is like a thousand years and *a thousand years like* one *day*. The Lord is not slow to fulfil his promise, as some people consider him slow. He is, however, patient with you, as he is unwilling that any of you should perish, but wishes all to be brought to repentance. The Day of the Lord will come like a thief. The heavens will pass away on that day with a crash, the elements will be burnt up and dissolved, and the earth and all that is in it will be disclosed. Now, as all these things are in the process of dissolution, think what kind of men you should be—what holy and religious lives you should lead, while you are waiting for and helping forward the coming of the Day of God. At its coming the *heavens* will be dissolved in fire and the elements melted by heat, but we look for *new heavens and a new earth*, where righteousness shall have its home, in fulfilment of God's promise. 8 9 10 11 12 13

Therefore, dear friends, in expectation of these things, make every effort to be found by him spotless, blameless, and at peace. You must regard our Lord's patience as your only hope of Salvation. This is what our dear Brother Paul wrote 14 15

22 *Prov.* 26. 11. 8 *Ps.* 90. 4. 13—18 *Isa.* 33. 4; 65. 17; 66. 22.

to you, with the wisdom that God gave him. It is the same in 16
all his letters. He always speaks in them about these subjects.
There are some things in them difficult to understand, which
people of no learning and of weak character twist, just as they
do all other writings, to their own ruin. You there- 17
fore, dear friends, now that you know this beforehand, must
be on your guard against being led away by the errors of
reckless people, and so lapsing from your present stedfastness.
May you continue to advance through the help and knowledge 18
of our Lord and Saviour, Jesus Christ. All glory be to him
now and for ever.

FROM JUDE.

A LETTER TO CHRISTIAN CONVERTS FROM JUDAISM.

(KNOWN AS THE LETTER OF ST. JUDE).

PERHAPS WRITTEN IN PALESTINE ABOUT 80 A.D.

THIS Letter seems to have been written by the Jude (or Judas) who was a "brother of James," and so a brother of Jesus. Neither this Judas nor his brother James, the writer of a previous Letter, were Apostles. It was, perhaps, written in Palestine; and the historical allusions in it make it likely that the Letter was addressed to Christians of Jewish origin. It is full of resemblances to 'the Second Letter of St. Peter,' and consists of a stern denunciation of those nominal Christians who were using their Christianity as a cover for an evil life.

FROM
JUDE.

I.—Greeting.

To those who, having received the Call, are dear to God the Father, and are kept in safety for Jesus Christ, 1

From Jude, the brother of James, and a servant of God the Father.

May you find an increasing measure of mercy, peace, and love. 2

II.—Warnings against the moral Corruption introduced by false Teachers.

Dear friends, I was doing my very best to write to you about our common Salvation, but I feel I must write to you at once to urge you to fight in defence of the Faith that has once for all been entrusted to the keeping of Christ's People. 3

For there have crept in among you certain godless people, whose sentence has been long since pronounced, and who make the mercy of God a ground for profligacy, and 'disown' our only 'lord' and master, Jesus 'Christ.' 4

Now I want to remind you—though you already know it all—that though the Lord delivered the People from Egypt, yet he afterwards destroyed those who refused to believe in him; 5

and that even those angels that failed to keep their own station and left their proper home have been kept by him for 'the judgement' of the Great 'Day' in everlasting 'chains' and black 'darkness.' 6

They are like Sodom and Gomorrha and the towns near them, which, as these angels did, gave themselves up to fornication, and went in search of beings of a different nature, and now stand out as a warning, undergoing, as they are, punishment by enduring fire. 7

Yet in the very 8

[4] *Enoch* 48. 11. [6] *Enoch* 10. 6, 9.

same way these men, too, cherish vain dreams, pollute our human nature, reject control, and speak disparagingly of the Great. Yet even *Michael, the Archangel,* in his dispute 9
with the Devil, when he was arguing about the body of Moses, did not venture, when pronouncing sentence, to speak in strong condemnation of him, but merely said "*The Lord rebuke you!*" But these men speak disparagingly of things 10
of which they know nothing; while they use such things as they understand by instinct (like the animals that have no reason) for their own corruption. Alas for them! They 11
walked in the steps of Cain; led astray by Balaam's love of gain, they plunged into sin; and they came to their ruin through a rebellious spirit like Korah's. These are the people 12
who are blots upon your 'Love-feasts,' when they join you at your gatherings and *provide only for themselves* without scruple. They are clouds without water, driven before the winds; they are trees that are leafless, destitute of fruit, dead through and through, torn up by the roots; they are wild sea waves, 13
foaming with their own shame; they are 'wandering stars,' for which the blackest darkness is reserved for ever.

It was for them, also, that Enoch, 'the seventh in descent 14
from Adam,' spoke these words—"See! *the Lord has come with his hosts of holy ones around him* to execute judgement upon all 15
men, and to convict all godless people of all their godless acts, which in their ungodliness they have committed, and of all the harsh words which they have spoken against him, godless sinners as they are!"

These men are always grumbling and complaining; they 16
follow where their passions lead them; they have arrogant words upon their lips; and they pay court to people only for what they can get from them.

But as for you, dear friends, you must recollect what was 17
foretold by the Apostles of our Lord, Jesus Christ—how they 18
used to say to you that as time drew to an end there would be scoffers, who would be led by their godless passions.

These are the people—animal and unspiritual—who 19
cause divisions. But you, dear friends, must build up 20
your characters on the foundation of your most holy Faith, you must pray under the guidance of the holy Spirit, and keep 21
yourselves safe within the love of God, while waiting for the mercy of our Lord, Jesus Christ, to bring you to enduring Life.

There are some to whom you must show pity because 22
they are in doubt. Save them by *dragging them out of the fire.* 23
There are others to whom you must show pity, but with caution, hating even the *clothing polluted* by their animal nature.

9 *Dan.* 12. 1; *Zech.* 3. 2. 12 *Ezek.* 34. 8. 13 *Enoch* 18. 16. 14—15 *Enoch* 59. 8; *Deut.* 33. 2; *Zech.* 14. 5. 23 *Zech.* 3. 2—4.

III.—Ascription.

To him who is able to keep you from falling, and to bring 24
you into his glorious presence, blameless and rejoicing—to 25
the one God, who is our Saviour, be ascribed, through Jesus
Christ, our Lord, glory, majesty, power, and dominion, as it
was before time began, is now, and shall be for all time to
come. Amen.

THE REVELATION.

THE REVELATION.

WRITTEN IN ASIA MINOR, NOT LONG AFTER 68 A.D.

In the later days of Jewish History the place of prophecy was taken by that form of revelation by visions which was known as an 'Apocalypse.'

'The Revelation' is the only example of an Apocalypse in the New Testament. Like all books of the kind, Jewish as well as Christian, its purpose is to encourage its readers in the belief that the ultimate triumph of their Faith is assured. In every Apocalypse the historical crisis of the day is taken as the model from which a picture is drawn of a great final catastrophe. This Apocalypse is no exception. In the Persecutions of 64 A.D. and onwards, and in the events of the reign of that Monster of Wickedness, the Emperor Nero, abundant material was found for a picture of the horrors wrought by the enemies of the Christ and of their impending final judgement.

The events of contemporaneous history are, here, as in all Apocalypses, half-hidden by the mystical shape in which they are presented. This is accounted for partly by the fact that the writers saw that the solemnity of their revelations was enhanced by their mystery, and partly by the fact that it was not safe to indicate with too great clearness the hostile Authorities of the day. (Thus, for example, in this Book, the name of the Emperor Nero is veiled under the symbolical number 666, the numerical value of which is represented by the Hebrew letters which spell that title). In spite of their obscure presentation, many events of the author's time can be detected in the mystical scenes and figures here described.

The strange idioms in which this Book abounds show that, though the author wrote in Greek, he thought in Hebrew.

THE
REVELATION OF JOHN.

I.—Introduction.

THIS is the Revelation of Jesus Christ, which God gave to 1 1
him to make known to his servants—a revelation of *what must*
shortly *take place*. He sent and revealed it by his angel to
John, his servant, who testified to God's Message and to the 2
testimony about Jesus Christ, omitting nothing of what he saw.
Happy is the reader, and happy are those who listen to the 3
words of this prophecy, and lay to heart what is here written;
for The Time is near.

II.—Messages to the Seven Churches.

From John, to the seven Churches which are in Roman Asia. 4
May you receive blessing and peace from *him who is* and
was and will be, and from the seven Spirits that are before
his throne, and from Jesus Christ—*the faithful Witness*, the 5
First of the Dead *to be born again*, and the *Ruler of all earthly*
Kings. To him who loves us and *freed* us *from* our
sins by shedding his blood—aye, and he made us a *Kingdom* 6
of *Priests for God*, his Father—to him, I say, be ascribed glory
and dominion for ever. Amen.
He is coming among the clouds! Every eye *shall see* him, even 7
the men who *pierced* him; *and all the nations of the earth shall*
wail for fear of him. So shall it be. Amen.

'*I am* Alpha and Omega,' says the *Lord, the God who is* and 8
was and will be, *the Almighty*.

I, John, who am your Brother, and who share with you in 9
the suffering and kingship and endurance of Jesus, found my-
self on the island called Patmos, for the sake of God's Message

1 *Dan.* 2. 28. 4 *Exod.* 3. 14; *Isa.* 41. 4; *Ps.* 89. 37, 27; 130. 8; *Isa.* 40. 2.
6 *Exod.* 19. 6. 7 *Dan.* 7. 13; *Zech.* 12. 10—14. 8 *Exod.* 3. 14; *Isa.* 41. 4;
Amos 4. 13 (Septuagint).

and the testimony about Jesus. I found myself in a trance on 10
the Lord's Day, and I heard behind me a great voice, like the
blast of a trumpet. It said—' Write what you see in a book 11
and send it to the seven Churches at Ephesus, Smyrna,
Pergamus, Thyateira, Sardis, Philadelphia, and Laodicaea.'

I turned to see what voice it was that was speaking to 12
me, and when I turned, I saw seven gold lamps, and in the 13
middle of the lamps one *like a son of man, in a robe reaching to his feet, and with* a band *of gold* across his breast. *The hair of his* 14
head was as white as wool, as white as snow; his eyes were like flaming *fire; and his feet were like brass,* as bright as when the metal 15
has been smelted in a furnace. *His voice was like the sound of many streams,* in his right hand he held seven stars, from his 16
mouth came a sharp two-edged sword, while his face shone
like *the sun when at its height.* On seeing him, I fell at his 17
feet as if I were dead. He laid his hand on me and said—

'*Do not be afraid. I am before all and after all,* the Ever-
living. I died, and I am alive for ever and ever. And I hold 18
the keys of the Grave and of the Place of the Dead. Therefore 19
write of what you have seen and of what is happening now and
of *what will take place hereafter;* write of the *mystic meaning* of the 20
seven stars which you saw in my right hand, and write of the
seven gold lamps. The seven stars are the Angels of the
seven Churches, while the seven lamps are the seven Churches
themselves.

To the Angel of the Church at Ephesus write this :— 1 2

"These are the words of him who holds the seven stars in
his right hand, and walks among the seven gold lamps:—I know 2
your life, your toil and endurance, and I know that you cannot
tolerate evil-doers. I know, too, how you tested those who
declare that they are Apostles, when they are not, and how
you discovered that they were impostors. You show that you 3
possess endurance; you have undergone much for my Cause,
and you have never grown weary. But I have this against 4
you—you have abandoned your first love. Therefore recollect 5
from what you have fallen, and repent, and live the life you
did before. If you do not, you will see me coming, and I shall
remove your Lamp from its place—unless, indeed, you repent.
But this is in your favour—You hate the life lived by the 6
Nikolaïtans, and I also hate it. Let those who have ears 7
listen to what the Spirit is saying to the Churches. As
for those who conquer—to them I will give the right *to eat the fruit of the Tree of Life,* which stands *in the Paradise of God.*"

13 *Dan.* 7. 13; *Ezek.* 1. 26; 8. 2; 9. 2, 3 (Septuagint), 11 (Septuagint); *Dan.* 10. 5 (Chaldaean). 14 *Dan.* 7. 9. 14—15 *Dan.* 10. 6. 15 *Ezek.* 1. 24; 43. 2 (Hebrew). 16 *Judges* 5. 31. 17 *Dan.* 10. 12, 19; *Isa.* 44. 6 (Hebrew); 48. 12 (Hebrew). 19 *Isa.* 48. 6; *Dan.* 2. 29 (Chaldaean). 20 *Dan.* 2. 29. 7 *Gen.* 2. 9; 3. 22; *Ezek.* 31. 8.

To the Angel of the Church at Smyrna write this :— 8

"These are the words of *him who is before all and after all,* who died, but is restored to life :—I know your troubles and 9
your poverty. Yet you are rich ! I know, too, the slanders proceeding from those who declare that they are Jews, when they are not, but are a Congregation ruled by Satan. Do not 10
be afraid of what you are going to suffer. The Devil is going to throw some of you into prison, so that *you may be tempted,* and may undergo suffering *for ten days.* Be faithful even to death, and I will give you as your crown the gift of Life. Let 11
those who have ears listen to what the Spirit is saying to the Churches. Those who conquer shall suffer no hurt from the Second Death."

To the Angel of the Church at Pergamos write this :— 12

"These are the words of him who holds the sharp two-edged sword :—I know where you dwell. It is where the Throne of 13
Satan is. And yet you hold to my Cause, and you did not disown my Faith even in the days of Antipas, who was my faithful witness, and who was put to death among you where Satan dwells. Yet I have a few things against you—You have among 14
you men who hold to the Teaching *of Balaam* who taught Balak to put temptations in the way *of the Israelites, so that they should eat idol-offerings and commit licentious acts.* Again, you 15
have also among you men who hold in the same way to the Teaching of the Nikolaïtans. Therefore repent. If you do 16
not, you will soon see me coming, and I will contend with such men with words that will cut like a sword. Let those 17
who have ears listen to what the Spirit is saying to the Churches. As for those who conquer—*to them* I *will give* a share of the mystic *manna,* and I will give them white stones ; and on each stone there will be inscribed *a new name,* which no one knows except the man who receives it."

To the Angel of the Church at Thyatira write this :— 18

"These are the words of the Son of God, *whose eyes are like* flaming *fire,* and *whose feet are like brass:*—I know your life, your 19
love, faith, service, and endurance ; and I know that your life of late has been better than it was at first. Yet I have this 20
against you—You tolerate the woman Jezebel, who declares that she is a Prophetess, and so misleads my servants by her teaching, till *they commit licentious acts and eat idol-offerings.* I 21
gave her time in which to repent, but she is determined not to turn from her licentiousness. Therefore I am laying her upon 22

8 *Isa.* 44. 6 (Hebrew) ; 48. 12 (Hebrew). 10 *Dan.* 1. 12, 14. 14 *Num.* 31. 16; 25. 1, 2. 17 *Ps.* 78. 24; *Isa.* 62. 2; 65, 15. 18 *Dan.* 10. 6. 20 *Num.* 25. 1, 2.

a bed of sickness, and I am laying great trouble upon those who are unfaithful with her—unless, indeed, they repent and abandon a life like hers. I will also put her children to death ; 23
and all the Churches shall learn that I am he who *looks into the hearts and souls of men ;* and *I will give* you *each what* your *lives deserve.* But I say to the rest of you at Thyatira—all, I 24
mean, who do not accept such teaching, the men who did not learn 'the secrets of Satan,' as people call them—I am not laying on you any further burden ; only hold fast to what you 25
have received, until I come to you. As for those who 26
conquer and are careful to live the life that I require to the end—*to them I will give* authority over *the heathen,* and *they* 27
shall rule them with an iron rod, grinding them down like pieces of earthenware—this is what I myself have received from my 28, 29
Father—and I will give them the Morning Star. Let those who have ears listen to what the Spirit is saying to the Churches."

To the Angel of the Church at Sardis write this :— 1 3

"These are the words of him who has the seven spirits of God and the seven stars :—I know your life, and that men say of you that you are living, though you are dead. Be on the alert, 2
and strengthen what still survives, though it was once all but dead ; for I have not found your life perfect in the eyes of my God. Therefore recollect what you have received and were 3
taught, and lay it to heart and repent. Unless you are on the alert, I shall come like a thief, and you will not know at what hour I am coming to you. Yet there are some few among you 4
at Sardis who did not soil their robes ; they shall walk with me, robed in white, for they are worthy to do so.
Those who conquer shall be clothed, as I have said, in white 5
robes, and I will not *strike* their names *out of the Book of Life ;* but I will own them before my Father, and before his angels.
Let those who have ears listen to what the Spirit is 6
saying to the Churches."

To the Angel of the Church in Philadelphia write this :— 7

"These are the words of him who is holy and true, who holds *the Key of David, who opens and no one shall close, and closes and no one can open :*—I know your life (see, I have set a door 8
open before you which no one is able to close), I know that, though the strength you have is little, you kept my teaching in mind, and did not disown my Cause. Listen, I give some of 9
the Congregation of Satan, who are the men who declare that they are Jews when they are not, but are lying——I will make them *come and bow down at your feet,* and they shall learn that *I loved you.* You kept in mind my teaching as to endur- 10

22 *Jer.* 17. 10; *Ps.* 7. 9; 62. 12. 26—27 *Ps.* 2. 8, 9. 5 *Exod.* 32. 33; *Ps.* 69. 28.
7 *Isa.* 22. 22. 9 *Isa.* 45. 14; 49. 23; 60. 14 (Hebrew); 66. 23; 43. 4.

ance, and therefore I will keep you in mind in the hour of trial
that is coming upon the whole world, the hour that will test
all who are living upon earth. I am coming soon. Hold to 11
what you have received, so that no one may take your crown.
As for those who conquer—I will make them pillars 12
in the Temple of my God; and they will not leave it again; and
I will write on them the name of my God and the *name of the
City* of my God, the New Jerusalem, which is coming down out
of Heaven from my God, and I will also write on each of
them my *new name.* Let those who have ears listen 13
to what the Spirit has to say to the Churches."

To the Angel of the Church at Laodicaea write this:— 14

"These are the words of the Stedfast One, the true and
faithful Witness, the One *through whom* God *began to create*:—I 15
know your life; I know that you are neither cold nor hot. I
wish you were either cold or hot! As it is, because you are 16
lukewarm, neither hot nor cold, I am ready to spit you out of
my mouth. You say 'I am rich and *have grown rich*, and I 17
want for nothing,' and you do not know that you are wretched,
miserable, poor, blind, naked! Therefore I counsel you to 18
buy from me gold that has been refined by fire, that you may
grow rich; and white robes, that you may be clothed and
your shameful nakedness may be hidden; and ointment for
your eyes, that you may see. *I rebuke* and *I discipline all whom* 19
I love. Therefore be in earnest and repent. I am 20
standing at your door and am knocking! If any one hears my
voice and opens the door, I will go in to visit him, and will
feast with him, and he shall feast with me. As for
those who conquer—to them I will give the right to sit beside 21
me on my throne, just as, when I conquered, I took my
seat beside my Father on his throne. Let those who 22
have ears listen to what the Spirit has to say to the Churches."'

III.—The Vision of the Seven Seals.

In the vision that I saw after this there was an open door 1
in the heavens, and the first voice which I heard was like the
blast of a *trumpet* speaking to me. It said—'*Come up* here
and I will show you *what must take place.*' Immediately after 2
this I found myself in a trance. There stood a throne in
Heaven, and *on the throne* some one was *seated.* He who was 3
seated upon it was in appearance like a jasper and a sardius;
and *round the throne* there was a *rainbow* of the colour of an
emerald. There were also round the throne twenty-four 4

12 *Ezek.* 48. 35; *Isa.* 62. 2; 65. 15. 14 *Ps.* 89. 37; *Prov.* 8. 22. 17 *Hos.* 12. 8.
19 *Prov.* 3. 12 (Septuagint). 1 *Exod.* 19. 16, 24; *Dan.* 2. 29. 2 *Isa.* 6. 1; *Ps.* 47. 8.
3 *Ezek.* 1. 26—28.

other thrones, and on these I saw twenty-four Senators sitting, dressed in white robes; and on their heads they had crowns of gold. Out from the throne *come flashes of lightning, cries,* and *peals of thunder!* There were seven torches burning in front of it, which are the seven spirits of God; also in front of the throne was what seemed to be a sea of glass, *resembling crystal, while within the space before the throne* and *round the throne* I saw *four Creatures full of eyes* in front and behind. *The first* looked like *a lion, the second* like *a calf, the third* had a *face like a man's,* and *the fourth* looked like an *eagle* on the wing. These four Creatures have *each of them six wings,* and *all round,* and within, they are *full of eyes;* and day and night they never cease to say—

5 6 7 8

'*Holy, holy, holy is the Lord, our God, the Almighty,* who was and *is* and will be.'

Whenever these Creatures give praise and honour and thanks to him who is *seated on the throne, him who lives for ever* and ever, the twenty-four Senators will prostrate themselves before him who is *seated on the throne,* and worship *him who lives for ever* and ever, and throw their crowns down before the throne, saying—

9 10

'Worthy art thou, our Lord and God, to receive all praise, honour, and power, for thou didst create all things, and to thy will they owe their existence and their creation.'

11

Then I saw on the right of him who was *seated on the throne* **5** 1
a book, with writing inside and out, and *sealed* with seven seals; and I saw a mighty angel who was crying aloud—'Is 2
there no one worthy to open the book and break the seals that are upon it?' But no one either in Heaven or on earth or 3
under the earth was able to open the book or look at it. At 4
this I wept for a long time, because no one could be found who was worthy to open the book or look at it. But one 5
of the Senators said to me—'Do not weep. The *Lion* has conquered—the Lion of the tribe of *Judah, the Scion* of David—and he therefore can open the book with its seven seals.'

Then, in the space between the throne and the four 6
Creatures, I saw, standing in the centre of the Senators, *a Lamb,* which looked as if it had been *killed.* It had seven horns and *seven eyes.* (These eyes are the seven Spirits of God, and they are sent *into all the world.*) The Lamb came 7
forward; and he has taken the book from the right hand *of*

[5] *Ezek.* 1. 13; *Exod.* 19. 16 (Hebrew and Septuagint). [6] *Ezek.* 1. 5, 18, 22, 26; 10. 1; *Isa.* 6. 1—2. [7] *Ezek.* 1. 10; 10. 14. [8] *Isa.* 6. 2, 3; *Ezek.* 1. 18; 10. 12; *Amos* 4. 13 (Septuagint); *Exod.* 3. 14; *Isa.* 41. 4. [9—10] *Isa.* 6. 1; *Ps.* 47. 8; *Dan.* 4. 34; 6. 26; 12. 7. [1] *Isa.* 6. 1; *Ps.* 47. 8; *Ezek.* 2. 9—10; *Isa.* 29. 11. [5] *Gen.* 49. 9; *Isa.* 11. 10. [6] *Isa.* 53. 7; *Zech.* 4. 10. [7] *Isa.* 6. 1; *Ps.* 47. 8.

him who was seated on the throne. Then, when he had taken the book, the four Creatures and the twenty-four Senators prostrated themselves before the Lamb, each of them holding a harp and gold bowls full of *incense.* (These are *the prayers* of Christ's People.) And they *sing a new song*— 8 9

> 'Thou art worthy to take the book and break the seals that are upon it, for thou wast killed, and with thy blood thou didst buy for God men of every tribe, language, people, and nation, and didst make them *for* our *God a Kingdom* of *Priests*, and they are reigning on the earth.' 10

Then in my vision I heard the voices of many angels round the throne, and of the Creatures, and of the Senators. In number they were *ten thousand times ten thousand and thousands of thousands*, and they cried aloud— 11 12

> 'Worthy is the *Lamb* that was *killed* to receive all power, wealth, wisdom, might, honour, praise, and blessing.'

Then I heard every created thing in the air and on the earth and under the earth and on the sea, and all that they contain, crying— 13

> '*To him who is seated upon the throne* and to the Lamb be ascribed all blessing, honour, praise, and dominion for ever and ever

Then the four Creatures said 'Amen,' and the Senators prostrated themselves and worshipped. 14

Next I watched while the Lamb broke one of the seven seals, and I heard one of the four Creatures crying with a voice like thunder—'Come.' And in my vision I saw *a white horse.* Its rider held a bow, and he was given a crown, and he went out conquering and to conquer. 6 1 2

When the Lamb broke the second seal, I heard the second Creature crying—'Come.' Then there went out another horse, *a red horse*, and to its rider was given the power to deprive the earth of peace, so that men should kill one another; and he was given a great sword. 3 4

When the Lamb broke the third seal, I heard the third Creature crying—'Come.' And in my vision I saw *a black horse.* Its rider held scales in his hand. And I heard what seemed to be a voice, coming from among the four Creatures, 5 6

Ps. 141. 2. 9 *Ps.* 144. 9. 10 *Exod.* 19. 6. 11 *Dan.* 7. 10. 12 *Isa.* 53. 7. 13 *Isa.* 6. 1; *Ps.* 47. 8. 2—5 *Zech.* 1. 8; 6. 2—3, 6.

crying—'Half a peck of wheat for a shilling, and three half-pecks of barley for a shilling! But do not injure the oil and the wine.'

When the Lamb broke the fourth seal, I heard the voice 7
of the fourth Creature crying—'Come.' And in my vision I 8
saw a cream-coloured horse. His rider's name was *Death*, and the Lord of *the Place of Death* rode behind him. Power was given them over the fourth part of the earth, so that they might *destroy with sword and famine and death, and* by means of *wild beasts.*

When the Lamb opened the fifth seal, I saw under the altar 9
the souls of those who had been killed for the sake of God's Message and the testimony which they had borne. They 10
cried aloud—'*How long* will it be, *O Sovereign Lord*, holy and true, before thou wilt *pass sentence* and *avenge* our *blood upon all who are living on earth?*' Then each of them was given a white 11
garment, and they were told to rest a little while longer, till the number of their fellow-servants and of their Brothers who were about to be put to death, just as they had been, should be complete.

I watched while the Lamb broke the sixth seal, and then 12
there was a great earthquake. *The sun* became as black as sack-cloth, *and the moon*, which was at its full, like *blood. The stars* 13
of *the heavens fell* to the earth, *just as* when *a fig-tree*, shaken by a strong wind, drops its unripe fruit. *The heavens* disappeared 14
like a scroll when it is rolled up, and every mountain and island was removed from its place. *Then all the kings of the earth, the* 15
princes, the generals, the rich, the powerful, and every one, whether slave or free man, *hid themselves in the caves and under the rocks* of the mountains; *and they said to the mountains and* 16
the rocks—'*Fall upon us*, and *hide us* from the eyes of him who is *seated on the throne*, and from the judgement of the Lamb, for 17
their great Day for *Judgement* is come, *and who can stand* to meet it?'

What I next saw was four angels standing *on the four* 1 7
corners of the earth and restraining *the four winds* of the earth, to prevent any wind from blowing over the earth, or over the sea, or against any tree. Then, in the east, I saw 2
another angel ascending. He held the seal of the Living God, and he cried aloud to the four angels, to whom there had been given power to injure the earth and the sea—'Do not 3
injure the earth, or the sea, or the trees, until we have *stamped* with this *seal* the servants of our God *upon their foreheads.*' I heard, too, the number of those who were 4

8 *Hos.* 13. 14; *Ezek.* 33. 27; 14. 21; 5. 12; 29. 5; 34. 28. 10 *Zech.* 1. 12; *Deut.* 32. 43; 2 *Kings* 9. 7; *Hos.* 4. 1. 12 *Joel* 2. 31. 13—14 *Isa.* 34. 4; 13. 10. 15 *Ps.* 48. 4 (Septuagint); 2. 2; *Isa.* 24. 21; 34. 12; *Jer.* 4. 29; *Isa.* 2. 10. 16 *Hos.* 10. 8; *Isa.* 6. 1; *Ps.* 47. 8. 17 *Joel* 2. 11; *Zeph.* 1. 14—15, 18; *Mal.* 3. 2. 1 *Ezek.* 7. 2; 37. 9; *Zech.* 6. 5. 3 *Ezek.* 9. 4.

stamped with the seal. It was one hundred and forty-four thousand; and they were from every tribe of the Israelites.

From the tribe of Judah twelve thousand were stamped, 5
from the tribe of Reuben twelve thousand,
from the tribe of Gad twelve thousand,
from the tribe of Asher twelve thousand, 6
from the tribe of Napthali twelve thousand,
from the tribe of Manasseh twelve thousand,
from the tribe of Simeon twelve thousand, 7
from the tribe of Levi twelve thousand,
from the tribe of Issachar twelve thousand,
from the tribe of Zebulon twelve thousand, 8
from the tribe of Joseph twelve thousand,
from the tribe of Benjamin twelve thousand were stamped.

Next in my vision I saw a vast throng, too great for any 9
one to count. It was composed of men of every nation and of all tribes, peoples, and languages. They stood in front of the throne and in front of the Lamb, robed in white, and holding palm branches in their hands. And they are crying 10
aloud—

'To our God *seated on his throne* and to the Lamb is our Salvation due.'

Round the throne, the Senators, and the four Creatures, were 11
standing all the angels, and they prostrated themselves on their faces in front of the throne and worshipped God, saying— 12

'Amen. Blessing, praise, wisdom, thanksgiving, honour, power, and might be ascribed to our God for ever and ever. Amen.'

Then one of the Senators, addressing me, said 'Who are 13
these robed in white? and from where did they come?'

'My Lord,' I replied, 'you know.' 14

'These,' he said, 'are they who have come through the Great Persecution; they *washed their robes* white *in the blood* of the Lamb. And therefore it is that they are before the throne 15
of God, and are serving him day and night in his Temple; and he who is *seated on the throne* will shelter and protect them. *Never again will they be hungry, never again thirsty, nor will the* 16
sun smite upon them, nor any *scorching heat;* for the Lamb that 17
stands in the front of the throne will be their *shepherd*, and *will lead them* to *life-giving springs of water; and God will wipe away all tears from* their *eyes.*'

10 *Isa.* 6. 1; *Ps.* 47. 8. 14 *Dan.* 12. 1; *Gen.* 49. 11. 15 *Isa.* 6. 1; *Ps.* 47. 8. 16—17 *Isa.* 49. 10. 17 *Ezek.* 34. 23; *Jer.* 2. 13; *Isa.* 25. 8; *Jer.* 31. 16.

As soon as the Lamb had broken the seventh seal, for about half-an-hour there was silence in Heaven. 1

IV.—The Vision of the Seven Trumpet-Blasts.

Then I saw the seven angels who stand before God, and seven trumpets were given to them. 2

Next, another angel came and *stood at the altar* with a gold censer in his hand; and a great quantity of *incense* was given to him, to mingle with *the prayers* of all Christ's People upon the gold altar before the throne. The smoke *of the incense* ascended, with *the prayers* of Christ's People, from the hand of the angel before God. Then the angel took *the censer* and *filled* it with *fire from the altar* and threw it down upon the earth; and there followed *peals of thunder, cries, flashes of lightning,* and an earthquake. 3 4 5

Then the seven angels holding the seven trumpets prepared to blow their blasts. 6

The first blew; and *there came hail and fire* mixed with *blood,* and it fell *upon the earth.* A third part of the earth was burnt up, and a third of the trees, and every blade of grass. 7

Then the second angel blew; and *what appeared to be a* great *mountain, all on fire,* was hurled into the sea. A third of the sea *became blood,* and a third part of all created things that are in the sea—that is of all living things—died, and a third of the ships was destroyed. 8 9

Then the third angel blew; and *there fell from the heavens a* great *star,* burning like a torch. It fell upon a third of the rivers and upon the springs. (The star is called 'Wormwood.') A third of the water became bitter as wormwood, and so bitter was the water that many died from drinking it. 10 11

Then the fourth angel blew; and a third of the sun and a third of the moon and a third of the stars were blasted, so that a third of them was eclipsed, and for a third part of the day there was no light, and at night it was the same. 12

In my vision I heard an eagle flying in mid-heaven and crying loudly—'There will be woe, woe, woe for all who live on the earth, at the blasts of the trumpets of the three other angels who are about to blow.' 13

Then the fifth angel blew; and I saw a Star that had fallen upon the earth from the heavens, and to him was given the key of the bottomless pit. He opened the bottomless pit, *and* from the pit *rose a smoke like the smoke of a* great *furnace. The sun* and the air *grew dark* because of the smoke from the pit. 9 1 2

[8] *Amos* 9. 1. [8—9] *Ps.* 141. 2. [5] *Lev.* 16. 12; *Exod.* 19. 16 (Hebrew and Septuagint). [7] *Exod.* 9. 24; *Ezek.* 38. 22; *Joel.* 2. 30. [8] *Jer.* 51. 25; *Exod.* 7. 19. [10] *Isa.* 14. 12. [9] *Gen.* 19. 28 (Hebrew); *Exod.* 19. 18; *Joel* 2. 10.

Out of the smoke *locusts* descended *upon the earth*, and they 3
received the same power as that possessed by scorpions. They 4
were told not to injure *the grass*, or *any plant*, or *any tree*,
but only the people without God's *seal on their foreheads*. Yet 5
they were not allowed to kill them, but it was ordered that those
people should be tortured for five months. The torture to be
inflicted upon them was like that inflicted by a scorpion when
it stings any one. In those days men *will seek Death* and *will* 6
not find it; they will long to die, but Death flees from them.
In shape the locusts were *like horses* equipped *for battle*. On 7
their heads there were what appeared to be crowns that
shone like gold, their faces resembled human faces, and 8
they had hair like a woman's, *their teeth* were *like lion's teeth*,
and they had what appeared to be iron breastplates, while the 9
noise of their wings was *like the noise of chariots* drawn by
many horses, *galloping into battle*. They have tails like a 10
scorpion's, and stings, and in their tails lies the power that they
have for five months of injuring people. They have as their 11
king the Angel of the bottomless pit, whose name in Hebrew
is 'Abaddon,' while in Greek his name is 'Apollyon' (the
Destroyer).

The first Woe has passed; and still there are two Woes to 12
follow!

Then the sixth angel blew; and I heard a voice proceeding 13
from the corners of the gold altar that stood before God. It 14
spoke to the sixth angel—the angel with the trumpet—and
said 'Set free the four angels that are in chains at *the great*
river Euphrates.' Then the four angels that were held in 15
readiness for that hour and day and month and year were set
free, to destroy a third of mankind. In number the mounted 16
men were ten thousand times ten thousand, twice told—I
heard their number. And this is what the horses and their 17
riders appeared to be like in my vision. They had breast-
plates of fire, blood-red and sulphurous, and the heads of the
horses were like lions' heads, while out of their mouths there
issue fire, smoke, and sulphur. Through these three Curses a 18
third of mankind died—because of the fire, the smoke, and
the sulphur that issued from their mouths; for the power of 19
the horses lies in their mouths and in their tails. Their tails
are like snakes, with heads, and it is with them that they do
injury. But all who remained of mankind, who had not died 20
through these Curses, did not repent and turn away from
what their own hands had made; and so they would not abandon
the worship of *evil spirits*, and *of idols made of gold or silver or*
brass or stone or wood, which can *neither see, hear, or walk;* and 21

3—4 *Exod.* 10. 12, 15. 4 *Ezek.* 9. 4. 6 *Job* 3. 21. 7 *Joel* 2. 4, 5. 8 *Joel* 1. 6.
9 *Joel* 2. 5. 14 *Gen.* 15. 18; *Deut.* 1. 7; *Josh.* 1. 4. 20 *Isa.* 17. 8; *Dan.* 5. 3, 23
(Septuagint); *Dan.* 5. 4, 23 (Chaldaean); *Deut.* 32. 17; *Ps.* 115. 7. 21 2 *Kings* 9. 22.

they did not repent of their murders, *their sorceries*, their *licentiousness*, or their thefts.

Then I saw another mighty angel, descending from Heaven. His robe was a cloud; over his head was the rainbow; his face was like the sun, and his feet like pillars of fire; in his hand he held a little book open. He set his right foot on the sea, and his left on the land; and he cried with a loud voice like the roaring of a lion. At his cry the seven peals of thunder spoke. Each had its own voice. 10 1 2 3

And when they spoke I was about to write; but I heard a voice from Heaven say—'*Keep secret* what the seven peals of thunder said, and do not write it down.' Then the angel, whom I had seen standing on the sea and on the land, *raised his right hand to the heavens, and swore by him who lives for ever* and ever, *who created the heavens and all that it contains, and the earth and all that it contains, and the sea and all that it contains*, that time should cease to be. Moreover at the time when the seventh angel shall speak, when he is ready to blow his blast, then *the secret purposes of God* are at once fulfilled, of which God told the good news to *his servants, the Prophets*. 4 5 6 7

Then came the voice which I had heard from Heaven. It spoke to me again, and said—'Go and take the book that is open in the hand of the angel that stands on the sea and on the land.' So I went to the angel and asked him to give me *the little book*. 'Take it,' *he said*, '*and eat it*. It will be bitter to *your stomach*, but in *your mouth* it will be as sweet as honey.' I took *the little book* out of the angel's hand *and ate it, and while in my mouth it was like the sweetest honey;* but when I had eaten it, it was bitter to my stomach. And I was told—'You *must prophesy* again *about men of* many *peoples, nations, and languages, and about* many *kings*.' 8 9 10 11

Then I was given a measure like *a rod*, and a voice said to me—'Go and measure the Temple of God, with the altar and the worshippers there. But omit the court outside the Temple, and do not measure that, for it has been given up *to the heathen;* and the holy City will be *under their heel* for forty-two months. Then I will give permission to my Two Witnesses, and for those twelve hundred and sixty days they will continue teaching, dressed in sackcloth.' These men are represented by *the two olive trees* and the two *lamps* that *stand before the Lord of the earth*. When any one wishes to injure them, *fire comes from* their *mouths* and *consumes* their *enemies;* and whoever wishes to injure them will, in this way, inevitably die. These men have the power to close the heavens, that *no rain may fall* during the time that they are teaching; and they 11 1 2 3 4 5 6

[4] *Dan.* 8. 26; 12. 4. [5—6] *Dan.* 12. 7; *Gen.* 14. 19, 22; *Neh.* 9. 6; *Exod.* 20. 11; *Ps.* 146. 6. [7] *Amos* 3. 7 (Hebrew); *Dan.* 9. 6, 10; *Zech.* 1. 6. [9—10] *Ezek.* 3. 1—3. [11] *Jer.* 1. 10; 25. 30; *Dan.* 3. 4; 7. 14. [1] *Ezek.* 40. 3. [2] *Zech.* 12. 3 (Septuagint); *Isa.* 63. 18; *Ps.* 79. 1; *Dan.* 8. 10. [4] *Zech.* 4. 2—3, 11, 14. [5] 2 *Kings* 1. 10; 2 *Sam.* 22. 9; *Jer.* 5. 14; *Ps.* 97. 3. [6] 1 *Kings* 17. 1; *Exod.* 7. 17, 19; 1 *Sam.* 4. 8.

have power *to turn the streams into blood;* and *to smite* the land *with any Curse,* whenever they wish. As soon as they have completed their testimony, the *wild Beast* that *ascends from the bottomless pit will make war upon them* and *conquer* and kill them. 7
Their dead bodies will lie in the streets of the great City, which is mystically spoken of as '*Sodom*' and 'Egypt,' where their Master was crucified. Men of many peoples, tribes, languages, and nations look at their dead bodies for three days and a half, and do not allow them to be laid in a grave. 8 9
Those who live in that land rejoice over them and *are merry,* and they will send presents to one another, because these two Prophets brought torments upon those who lived in that land. 10
After three days and a half *the life-giving breath* of God *entered these men, and they stood up upon their feet,* to the great terror of those who were watching them. 11
The two men heard a loud voice from Heaven which said—'Come up here,' and they went up *to Heaven* in the cloud, while their enemies watched them. 12

At that very time a *great earthquake* occurred. A tenth part of the city *fell,* and seven thousand people were killed by the earthquake. Those who escaped were much terrified, and praised *the God of Heaven.* 13

The second Woe has passed; and there is a third Woe soon to follow! 14

Then the seventh angel blew; and loud voices were heard in Heaven saying— 15

> '*The Kingdom* of the World has become the Kingdom *of* our *Lord and of his Christ,* and he *will reign for ever and ever.*'

At this the twenty-four Senators, who were seated on their thrones before God, prostrated themselves on their faces and worshipped Him, saying— 16 17

> 'We thank thee, *O Lord our God, the Almighty, who art* and wast, that thou didst exercise thy great power and didst *reign.* The *heathen were enraged,* and thy *Judgement* fell upon them; the time came for the dead to be judged, and for thee to give the reward to *thy servants the Prophets,* and to the People of Christ, and to *those that reverence* thee—*the high and the low* alike—and to destroy those who are destroying the earth.' 18

Then the Temple of God in Heaven was opened, and *the Ark containing* his *Covenant* was seen *in* his *Temple;* and there followed *flashes of lightning, cries, peals of thunder,* an earthquake, and *a great storm* of *hail.* 19

7 *Dan.* 7. 3, 7—8 (Septuagint), 21. 8 *Isa.* 1. 10. 10—11 *Ps.* 105. 38. 11 *Ezek.* 37. 5, 10. 12 2 *Kings* 2. 11. 13 *Ezek.* 38. 19—20; *Dan.* 2. 19 (Chaldaean). 15 *Obad.* 21; *Ps.* 22. 28; *Exod.* 15. 18; *Ps.* 10. 16; *Dan.* 2. 44; 7. 14; *Ps.* 2. 2. 17 *Amos* 4. 13 (Septuagint); *Exod.* 3. 14; *Isa.* 41. 4. 17—18 *Ps.* 99. 1. 18 *Ps.* 2. 1 (Hebrew), 5; 46. 6 (Hebrew); 115. 13; *Amos* 3. 7; *Dan.* 9. 6, 10; *Zech.* 1. 6. 19 1 *Kings* 8. 1, 6; 2 *Chron.* 5. 7; *Exod.* 19. 16 (Hebrew and Septuagint); *Exod.* 9. 24.

V.—A Vision of Seven Symbolical Figures.

12 Then a great portent was seen in the heavens—a woman 1
whose robe was the sun, and who had the moon under her
feet and on her head a crown of twelve stars. She was with 2
child; and *she is crying out in the pain and agony of childbirth.*
Another portent also was seen in the heavens. There was a 3
great fiery Dragon, with seven heads and *ten horns*, and on his
heads were seven royal crowns. His tail draws after it a third 4
of *the stars in the heavens, and it hurled* them *down on the earth.*
The Dragon is standing in front of the woman who is about to
give birth to the child, so that he may devour it as soon as it is
born. The woman *gave birth to* a son, *a male child*, who is to 5
rule all the *heathen with an iron rod.* Her child was at once
caught up to God upon his throne; while the woman fled into 6
the desert, where there is a place prepared for her by God, to
be tended there for twelve hundred and sixty days.

Then fighting took place in the heavens. *Michael* and his 7
angels *fought* with the Dragon. But though the Dragon, with 8
his angels, fought, he could not prevail; and there was no
place left for them any longer in the heavens. Then the great 9
Dragon, *the* primeval *Serpent*, known as the '*Devil*' and
'*Satan*,' who deceives all the world, was hurled down to the
earth, and his angels were hurled down with him. And I 10
heard a loud voice in Heaven which said—

> 'Now has begun the day of the Salvation, Power, and
> Dominion of our God, and the Rule of his Christ; for the
> Accuser of our Brothers has been hurled down, he who has
> been accusing them before our God day and night. Their 11
> victory was due to the sacrifice of the Lamb, and to the
> Message to which they bore their testimony. Their love of
> life did not make them shrink from death. Therefore, *be* 12
> *glad, O Heaven*, and all who live in Heaven! Alas for the
> earth and for the sea, for the Devil has gone down to you
> in great anger, knowing that he has but little time.'

When the Dragon saw that he was hurled down to the earth, 13
he pursued the woman who had given birth to the male
child. But the woman was given the two wings of a great 14
eagle, so that she might fly to her place in the desert, where
she is being tended for *one year, and for two years, and for half a*
year, in safety from the Serpent. Then the Serpent poured 15
water from its mouth after the woman, like a river, so that it
might sweep her away. But Earth came to her help, and 16
opened her mouth and drank up the river which the Dragon had
poured out of its mouth. On this the Dragon was enraged at 17

[2] *Isa.* 66. 6—7. [3] *Dan.* 7. 7. [4] *Dan.* 8. 10. [5] *Isa.* 66. 7; *Ps.* 2. 8—9.
[7] *Dan.* 10. 13—20. [9] *Gen.* 3. 1; *Zech.* 3. 1—2 (Hebrew and Septuagint).
[12] *Isa.* 44. 23; 49. 13. [14] *Dan.* 7. 25; 12. 7.

the woman, and went to fight with the rest of her offspring—
those who lay to heart the commands of God and bear their
testimony to Jesus ; and he took his stand on the sea-shore.

Then I saw *rising out of the sea a wild Beast* with *ten horns* 1 13
and seven heads. On its horns were ten royal crowns, and
on its heads blasphemous names. The *Beast* that I saw was *like* 2
a leopard ; but its feet were *like a bear's*, and its mouth *like* the
mouth of *a lion.* The Dragon gave it his power and his throne,
and a wide-spread dominion. One of its heads seemed to me 3
to have been mortally wounded, but its deadly wound had been
healed. The whole earth followed the Beast, wondering ; and 4
men worshipped the Dragon, because he had given his dominion
to the Beast ; while, as they worshipped the Beast, they said—
'Who can compare with the Beast ? and who can fight with
it ?' The Beast was given *a mouth that spoke proudly* and 5
blasphemously, and it was empowered *to work its will* for forty-
two months. It only opened its mouth to blaspheme God, to 6
blaspheme God himself and his Tabernacle—that is all who
dwell in his Tabernacle in Heaven. It had been permitted 7
to fight with Christ's People and to conquer them, and it had
received power over men of every tribe, people, language and
nation. All who are living on earth will worship it—all 8
those *whose* names have not been *written* from the foundation
of the world *in the Lamb's Book of Life,* the *Lamb* that has been
killed. Let those who have ears listen. *Whoever is* 9, 10
destined *for captivity* goes *into captivity. Whoever* shall kill *with*
the sword shall *with the sword* inevitably be killed. Now
is the time for Christ's People to display patience and faith.

Then I saw, rising out of the earth, another wild Beast. It 11
had two horns like those of a lamb, and its voice was like a
dragon's. It exercises all the authority of the first Beast 12
under its very eyes ; and it makes the earth and all who are
living on it worship that first Beast, whose mortal wound was
healed. It performs great marvels, even causing fire to fall from 13
the heavens to the earth, before men's eyes ; and in consequence 14
of the marvels which it was allowed to perform under the eyes
of the Beast, it is able to deceive all who are living on earth.
It orders those who live on earth to make a statue in honour of
the Beast, who, despite the wound from the sword, yet lived. It 15
was permitted to breathe life into the image of the Beast, so as
to enable the image of the Beast to speak ; and it was also
permitted to cause *all who refused to worship the image* of the
Beast to be put to death. High and low, rich and poor, free 16
men and slaves—it causes a brand to be put on the right hand
or upon the forehead of every one of them, with the result 17
that no one is able to buy or sell except those that bear this
brand—either the name of the Beast or the number indicated

Dan. 7. 3, 7. 2 *Dan.* 7. 4—6, 8. 5 *Dan.* 8. 12, 24. 7 *Dan.* 7. 8 (Septuagint), 21.
8 *Dan.* 12. 1 ; *Ps.* 69. 28 ; *Isa.* 53. 7. 10 *Jer.* 15. 2. 15 *Dan.* 3. 5—6.

by the letters of his name. Here is an opportunity to show discernment. Let the intelligent reader work out the number of the Beast, for the number forms a man's name. Its number is six hundred and sixty-six. 18

Then in my vision I saw the Lamb standing on Mount Zion. With him were one hundred and forty-four thousand men with his name and the name of his Father written *on* their *foreheads*. And I heard a sound from Heaven, *like the sound of many waters*, and like the sound of a loud peal of thunder; the sound that I heard was like the music of harpers playing on their harps. *They are singing* what seems to be *a new song*, before the throne, and before the four Creatures and the Senators. No one was able to learn that song except the hundred and forty-four thousand who had been redeemed from earth. These are the men who never defiled themselves in their intercourse with women; they are as pure as virgins. These are the men who follow the Lamb wherever he goes. They were redeemed as the first-fruits of mankind for God and for the Lamb. *No lie was ever heard upon their lips.* They are beyond reach of blame. 14 1 2 3 4 5

Then I saw another angel, flying in mid-heaven. He had the Good News of eternal blessings to announce to those that dwell on earth—to men of every nation, tribe, language and people; and he cried aloud—'Reverence God, and give him praise (for the hour of his Judgement has come) and worship *him who made the heaven and the earth and the sea* and all springs of water.' 6 7

Then a second angel followed, crying—'*She has fallen! She has fallen—Great Babylon*, who *has made all the heathen drink the* maddening *wine* of *her* licentiousness!' 8

Then a third angel followed them, crying aloud—'Whoever worships the Beast and its image and receives its brand on his forehead or upon his hand, that man *shall drink the* maddening *wine* of God that has been *poured unmixed* into *his cup of Judgement;* and he shall be tortured with *fire and sulphur* before the eyes of the holy angels and before the eyes of the Lamb. *The smoke* of their torture-fires *rises for ever* and ever, and they have no rest either *day or night*—those who worship the Beast and its image, and all who are branded with its name.' 9 10 11

Now is the time for Christ's People to display endurance—those who lay to heart the commands of God and the Faith of Jesus. 12

Then I heard a voice from Heaven saying 'Write this—"From this hour happy are the dead who die in union with the Lord." "Yes," answers the Spirit, "for then they will rest from their toil. Their good deeds go with them."' 13

[1] *Ezek.* 9. 4. [2] *Ezek.* 1. 24; 43. 2 (Hebrew); *Dan.* 10. 6. [3] *Ps.* 144. 9. [5] *Isa.* 53. 9; *Zeph.* 3. 13. [7] *Exod.* 20. 11; *Ps.* 146. 6. [8] *Isa.* 21. 9; *Dan.* 4. 30; *Jer.* 51. 7—8. [10] *Isa.* 51. 17; *Ps.* 75. 8; *Gen.* 19. 24; *Ezek.* 38. 22. [11] *Isa.* 34. 10.

Then *in my vision I saw* a white cloud, and *on* the *cloud* there 14
was sitting one *like a son of man.* On his head he had a gold
crown, and in his hand a sharp sickle.

Then another angel came out from the Temple, crying aloud 15
to him who was sitting on the cloud—'*Strike with* your *sickle*
and reap, *for reaping time is here;* the Harvest of Earth is
ready.' He who was sitting on the cloud brought his sickle 16
down upon the earth, and the Harvest of Earth was reaped.

Then another angel came out of the Temple in Heaven; he, 17
too, had a sharp sickle.

Then another angel came out of the altar; he had power 18
over fire, and he called aloud to the angel that had the sharp
sickle—'*Strike with* your sharp *sickle*, and gather the bunches
from the Vine of Earth, for its grapes are ripe.' The angel 19
brought his sickle down on the earth and gathered the fruit of
the Vine of Earth, and threw it into the wine-press of God's
wrath—that great wine-press. The *grapes were trodden in the* 20
press outside the city; and blood came out of the press, rising
as high as the bridles of the horses for a distance of two
hundred miles.

VI.—The Vision of the Seven Curses.

Then I saw another portent in the heavens—a great and 1 **15**
marvellous one—seven angels with the *seven* last *Curses;* for
with the infliction of them the wrath of God is spent.

Next I saw what appeared to be a sea of glass mixed with 2
fire; and, standing by this sea of glass, with the harps of God
in their hands, I saw those who had come victorious out of the
conflict with the Beast and its image and the number that
formed its name. *They are singing the song of Moses, the Ser-* 3
vant of God, and the song of the Lamb—

> '*Great* and *marvellous are thy deeds, O Lord, our God, the*
> *Almighty. Right and true are* thy *ways, Eternal King. Who* 4
> *will not reverence* and *praise thy name, O Lord?* Thou alone
> art *holy! All nations will come and worship before thee,* for
> thy judgements have become manifest.'

What I next saw was that the inmost shrine of *the Tabernacle* 5
of Revelation in Heaven was opened, and out of it came the 6
seven angels with the *seven Curses.* They were *adorned with*
precious stones, pure and bright, and had bands of gold round
their breasts. One of the four Creatures gave the seven angels 7
seven bowls made of gold, full of the wrath of God who lives for
ever and ever. *The Temple was filled with the smoke* from *the Glory* 8

14 *Dan.* 7. 13; 10. 16. 15—20 *Joel* 3. 13. 1 *Lev.* 26. 21. 3 *Exod.* 15. 1; *Josh.* 14. 7; *Ps.* 111. 2; *Exod.* 34. 10; *Ps.* 139. 14; *Amos* 4. 13 (Septuagint); *Deut.* 32. 4; *Jer.* 10. 10 (Hebrew). 4 *Jer.* 10. 7 (Hebrew); *Ps.* 86. 9; *Mal.* 1. 11; *Deut.* 32. 4; *Ps.* 145. 17. 5 *Exod.* 40. 34. 6 *Lev.* 26. 21; *Ezek.* 28. 13. 8 *Isa.* 6. 4; *Exod.* 40. 34—35; *Lev.* 26. 21.

and Majesty of God; *and no one could enter* the Temple until the *seven Curses* inflicted by the seven angels were at an end.

Then I heard a loud *voice, which came from the Temple,* 1 16
speaking to the seven angels—'Go and *empty* the seven bowls *of the wrath* of God *upon the earth.*'

The first angel went and emptied his bowl upon the earth; 2
and it turned to loathsome and *painful sores upon all those* who bore the brand of the Beast and who worshipped its image.

Then the second angel emptied his bowl upon the sea; *and* 3
it turned to blood like the *blood* of a corpse, and every living thing *died—everything in* the sea.

Then the third angel emptied his bowl upon *the rivers* and 4
springs of water; *and it turned to blood.* Next I heard 5
the Angel of the Waters saying—'*Thou art just, thou who art* and who wast, the *Holy* One, in inflicting this judgement; for 6
men *shed* the *blood* of Christ's People and of the Prophets, and thou hast given *them blood to drink.* They have had their deserts.' And I heard the response from the altar—'Yes, 7
O Lord, our God, the Almighty, true and *just are thy judgements.*'

Then the fourth angel emptied his bowl upon the sun; and 8
it was permitted to scorch men with fire; and men were 9
scorched by the intense heat. They maligned the name of God who controlled these Curses, but they did not repent and give him praise.

Then the fifth angel emptied his bowl upon the throne of the 10
Beast; and *darkness fell upon* its Kingdom. Men gnawed their tongues for pain, and maligned the *God of Heaven,* because of 11
their pains and because of their sores, but they did not repent of what they had done.

Then the sixth angel emptied his bowl upon *the great river* 12
Euphrates; and *the water* in the river *was dried up,* so that the road for the Kings *of the East* might be made ready.

Next I saw three wicked spirits, like *frogs,* come from the 13
mouth of the Dragon and from the mouth of the Beast and from the mouth of the pretended Prophet. They are evil 14
spirits who perform marvels, and who go to kings all over the world, to collect them for the battle on the Great Day of *Almighty God.* ('I am coming like a thief!' says a 15
voice. 'Happy will those be who are on the watch and keep their clothing under their eye, so that they will not have to walk about unclothed and let men see their nakedness.')

Then the spirits collected the kings at the place 16
called in Hebrew *Har-Magedon.*

1 *Isa.* 66. 6; *Ps.* 69. 24; *Jer.* 10. 25; *Zeph.* 3. 8. 2 *Exod.* 9. 9—10; *Deut.* 28. 35. 3 *Exod.* 7. 20 (Hebrew), 21. 4 *Ps.* 78. 44; *Exod.* 7. 20 (Hebrew). 5 *Ps.* 119. 137; *Exod.* 3. 14; *Isa.* 41. ▲; *Deut.* 32. 4; *Ps.* 145. 17. 6 *Ps.* 79. 3; *Isa.* 49. 26. 7 *Amos* 4. 13 (Septuagint); *Ps.* 19. 9; 119. 137. 10 *Exod.* 10. 22. 11 *Dan.* 2. 19 (Chaldaean). 12 *Isa.* 44. 27; *Jer.* 50. 38 (Hebrew); *Gen.* 15. 18; *Deut.* 1. 7; *Josh.* 1. 4; *Isa.* 41. 2, 25. 13 *Exod.* 8. 3. 14 *Amos* 4. 13 (Septuagint). 16 *Zech.* 12. 11 (Hebrew).

Next the seventh Angel emptied his bowl upon the air. 17
(A loud *voice* came *from* the throne in *the Temple;* it said 'All is over.') There followed *flashes of lightning,* 18
cries, and *peals of thunder;* and there was a great earthquake. *Such an* earthquake *had not occurred from the time when* man *began to be upon earth*—none so great. The great City was 19
torn in three, and the cities of the nations fell; nor did God forget to give to *Great Babylon his* fiercely *maddening wine-cup.* Every island vanished, and the mountains disappeared. 20
Great hailstones, as much as a pound in weight, are falling upon 21
men from the heavens. And men maligned God because of the Curse of the hail, for it was a *very terrible Curse.*

VII.—The Doom of the Christ's Enemies.

Then one of the seven angels with the seven bowls came and 1 **17**
spoke to me. 'Come here,' he said, 'and I will show you the sentence passed upon that Great Prostitute who is seated *at the meeting of many waters, and with whom all the kings of the earth* 2
had licentious intercourse; while all who are living *on earth were drunk with the wine of her* licentiousness.' Then he bore 3
me away in a trance to a lonely place, and I saw a woman seated upon a scarlet *Beast,* covered with blasphemous names; it had seven heads and *ten horns.* The woman was dressed in 4
purple and scarlet, and was glittering with gold ornaments, precious stones, and pearls. In her hand she held *a gold cup,* full of idolatrous abominations and the filthy fruits of her licentiousness; while on her forehead there was written this 5
mystic name—'GREAT BABYLON, MOTHER OF PROSTITUTES AND OF ALL IDOLATROUS ABOMINATIONS UPON EARTH.' And I 6
saw the woman drunk with the blood of Christ's People and with the blood of the martyrs for Jesus. When I saw her, I was amazed beyond measure; and the angel said to 7
me—'Why were you amazed? I will tell you the mystic meaning of the vision of this woman, and of the Beast with the seven heads and ten horns that carries her. *The Beast* 8
that you saw was, but is not; it is about *to rise out of the bottomless pit* and is on its way to destruction. Those who are living on earth will be amazed—those *whose* names have not been *written in the Book of Life* from the foundation of the world—when they see that the Beast was, but is not, and yet will come.' Here is an opportunity for the intelligent 9
reader to show discernment. The seven heads are the seven mountains upon which the woman is seated. They are also 10
seven kings, of whom five fell and one remains, while one is not

17 *Isa.* 66. 6. 18 *Exod.* 19. 16 (Hebrew and Septuagint); *Dan.* 12. 1. 19 *Dan.* 4. 30; *Isa.* 51. 17; *Jer.* 25. 15. 21 *Exod.* 9. 24. 1—2 *Jer.* 51. 13 (Hebrew), 7. 2 *Isa.* 23, 17 (Hebrew). 3 *Dan.* 7. 7. 4 *Jer.* 51. 7. 5 *Dan.* 4. 30. 8 *Dan.* 7. 3; 12. 1; *Ps.* 69. 28.

yet come. When he comes, he must stay for a little while. So 11
must the Beast that was, but is not. He counts as an eighth
king, although he is one of the seven, and is on his way to
destruction. *The ten horns* that you saw *are ten kings*, who have 12
not yet received their kingdoms, but for an hour they receive
the authority of kings, in conjunction with the Beast. These 13
kings are of one mind in surrendering their power and
authority to the Beast. They will fight with the Lamb, but the 14
Lamb will conquer them, for *he is Lord of lords and King of
kings*, and those who are on his side, who have received the
Call and are chosen and faithful, will share his victory.
Then the angel said to me—'*The waters* that you saw, where 15
the Prostitute is seated, are throngs of people and men of all
nations and languages. The ten horns that you saw, and the 16
Beast—they will all hate the Prostitute, and cause her to
become deserted and strip her bare; they will eat her very
flesh and destroy her with fire. For God put it into their 17
minds to carry out his purpose, in carrying out their common
purpose and surrendering their kingdoms to the Beast, until
God's decrees should be executed. As for the woman whom 18
you saw, she is the great city that is Empress over all *the kings
of the earth*.'

After this I saw another angel, descending from Heaven. 1 18
He was entrusted with great authority, and the earth was
illuminated by his splendour. With a mighty voice he cried 2
out—'*She has fallen! She has fallen—Great Babylon!* She has
become an *abode of foul spirits*, a stronghold of every wicked
spirit, a stronghold of every foul and hateful bird. For *after* 3
drinking the maddening *wine of her* licentiousness, *all the nations
have fallen; while all the kings of the earth have had licentious
intercourse with her*, and the merchants of the earth have grown
rich as the result of her excess of luxury.' Then I heard 4
another voice from Heaven—'*Come out of her, my People*, so
that you may not participate in her sins and suffer from the
Curses inflicted on her. For *her* sins *are heaped up to the* 5
heavens, and God has not forgotten her misdeeds. *Pay her* 6
back with the treatment with which she has treated you; repay
twice over *what her actions deserve;* in the cup which she
mixed for you, mix for her as much again; inflict on her tor- 7
ture and misery to equal her self-glorification and her luxury.
*In her heart she says 'I sit here a queen; no widow am I; I shall
never know misery.'* Therefore *in one day* shall these Curses 8
befall her—death, misery, and famine, and she shall be utterly
destroyed by fire. For *mighty* is the *Lord* God who *condemned*
her. *All the kings of the earth who had licentious intercourse with* 9

12 *Dan.* 7. 24. 14 *Deut.* 10. 17. *Dan.* 2. 47. 16 *Jer.* 51. 13 (Hebrew). 18 *Ps.* 2. 2; 89. 27. 2 *Isa.* 21. 9; *Dan.* 4. 30; *Jer.* 9. 11; *Isa.* 13. 21; 34. 14. 3 *Jer.* 51. 7; 25. 16, 27; *Isa.* 23. 17. 4—5 *Jer.* 51. 6, 9, 45. 6 *Ps.* 137. 8; *Jer.* 50. 29. 7—8 *Isa.* 47. 7—9. 8 *Jer.* 50. 34. 9 *Ezek.* 26. 16—17; 27. 30, 33; *Ps.* 48. 4 (Septuagint); *Ezek.* 27. 35; *Isa.* 23. 17.

her and shared her luxury will weep and lament over her, when they see the smoke from the burning city, while they stand at 10
a distance, horrified at her torture, and cry—'Alas! Alas! *Great* City! *O mighty City of Babylon!* In a single hour your judgement fell. And all the *merchants* of the earth *weep and wail* 11
over her, because no one buys their goods any longer—their 12
gold, silver, precious stones, pearls, fine linen, purple robes, silk, scarlet cloth, their many scented woods, their many ivory caskets, their many chests of choicest wood, or brass, or iron, or marble, their cinnamon, spice, incense, perfumes, frankin- 13
cense, wine, oil, fine flour, wheat, cattle, sheep, or their horses, chariots, and slaves, or the *bodies and souls of men.* The fruits 14
that your soul craved are no longer within your reach, and all dainties and luxuries are lost to you, never to be found again.'
The merchants who sold these things, and grew rich by her, 15
will stand at a distance *weeping and wailing*, horrified at her torture—'Alas! Alas!' they cry, 'Great City! O City dressed 16
in fine linen and purple and scarlet cloth! O City adorned with gold ornaments, and precious stones, and pearls! In a 17
single hour your vast wealth vanished.' Every *ship's captain* and all who sail to any port, *sailors, and all who* get their living from *the sea, stood* at a distance, and seeing the smoke 18
from the burning city, cried—'*What* city *can compare* with the Great City?' *They threw dust on their heads, and wept and* 19
wailed. 'Alas! Alas! Great City!' they cried. '*All* who have *ships on the sea* grew rich *through* her *magnificence.* In a single hour *it has vanished.*'

Rejoice over her, *O Heaven*, and 20
People of Christ, and Apostles, and Prophets, *for* God *has avenged* you on her.

Then a mighty angel took up *a stone* like a great millstone, 21
and threw it into the sea. '*So*,' *he cried*, 'shall *Babylon, the Great* City, be violently overthrown, *never more to be seen. No* 22
more shall the *music* of harpers, *minstrels*, fluteplayers, or trumpeters *be heard* in *you*; no more shall any worker, skilled in any art, be found in you; no more shall *the sound of the mill* be heard in you; no more shall *the light of a lamp* shine in 23
you; no more shall *the voices of bridegroom and bride* be heard in you. Your *merchants* were *the great men of the earth*, for all the nations were deceived by *your magical charms.* Yes, and 24
in her was to be found the blood of the Prophets and of Christ's People, and of *all who have been put to death* upon *earth.*'

After all this, I heard what seemed to be loud voices from a 1 **19**
great throng in Heaven, which said—

10 *Dan.* 4. 30; *Ezek.* 26. 17. 11 *Ezek.* 27. 36, 31. 13 *Ezek.* 27. 13. 15 *Ezek.* 27. 36, 31. 17 *Ezek.* 27. 28—29. 18 *Ezek.* 27. 32. 19 *Ezek.* 27. 30—31, 36, 33, 9; 26. 19. 20 *Deut.* 32. 43. 21 *Jer.* 51. 63—64; *Ezek.* 26. 21; *Dan.* 4. 30. 23 *Ezek.* 26. 13. 22—23 *Jer.* 25. 10 (Hebrew). 23 *Isa.* 23. 8; 47. 9. 24 *Jer.* 51. 49. 1 *Ps.* 104. 35.

'*Praise the Lord!* To our God belong Salvation, Glory,
and Power, for *true* and *just are his judgements.* For he 2
passed judgement on the great Prostitute who was corrupting the earth by her licentiousness, and he *took vengeance upon* her *for the blood of* his *servants.*'

Again the voices cried—'*Praise the Lord!*' *And the smoke* 3
from her ruins rises for ever and ever. Then the twenty-four 4
Senators and the four Creatures prostrated themselves and worshipped God who was *seated upon the throne.* 'Amen,' they cried, '*Praise the Lord!*'; while from the throne there 5
came a voice which said—

'*Praise* our God *all you who serve* him,
You who reverence him, both high and low.'

Then I heard *what seemed like the voices of a* great *throng,* 6
and *like the sound of many waters,* and like the sound of loud peals of thunder, all saying—

'*Praise the Lord! The Lord is King,* our *God, the*
Almighty. Let us rejoice and exult; and we will pay him 7
honour, for the hour for the Marriage of the Lamb has come, and his Wife has made herself ready. She has 8
been permitted to dress herself in fine linen, clean and glistening, and the linen is the good deeds of Christ's People.'

Then a voice said to me 'Write this—"Happy are those who 9
have been invited to the wedding-feast of the Lamb." These words of God,' said the voice, 'are true.' I prostrated 10
myself at his feet to worship him, but he said to me—'Do not do that; I am your fellow-servant, and the fellow-servant of your Brothers who bear their testimony to Jesus. Worship God. For to bear testimony to Jesus demands the inspiration of a Prophet.'

I next saw that Heaven lay open. There appears a white 11
horse; its rider is called 'Faithful' and 'True'; *with justice he judges* and makes war. *His eyes* are flaming *fires*; on his head 12
he wears many royal crowns, and upon him is written a name, which no one knows but himself; he is dressed in a robe that 13
has been sprinkled with blood; and he is called 'The Word of God.' The armies of Heaven followed him, mounted on 14
white horses and clothed in fine linen, white and clean. *From* 15
his *mouth* comes a sharp sword, with which to *smite* the nations; and he *will rule them with an iron rod.* He *treads the grapes in the press* of the fiercely maddening wine *of Almighty*

2 *Ps.* 19. 9; 119. 137; *Deut.* 32. 43; 2 *Kings* 9. 7. 3 *Isa.* 34. 10. 3—4 *Ps.* 104. 35. 4 *Isa.* 6. 1; *Ps.* 47. 8. 5 *Ps.* 134. 1; 135. 1; 22. 23; 115. 13. 6 *Dan.* 10. 6; *Ezek* 1. 24; 43. 2 (Hebrew); *Ps.* 104. 35; 93. 1; 99. 1; *Amos* 4. 13 (Septuagint). 6—7 *Ps.* 97. 1. 11 *Ezek.* 1. 1; *Ps.* 96. 13. 12 *Dan.* 10. 6. 15 *Isa.* 11. 4; *Ps.* 2. 8—9; *Joel* 3. 13; *Amos* 4. 13 (Septuagint).

God; and on his robe and on his thigh he has this name written—'KING OF KINGS AND LORD OF LORDS.' 16

Then I saw an angel standing on the sun. He cried aloud *to all the birds that fly* in mid-heaven—'*Gather together, and come to the* great feast of God, to *eat the flesh of kings,* commanders, and *mighty men,* and the flesh of *horses* and their riders, and the flesh alike of free men and slaves, and of high and low.' 17 18

Then I saw the Beast and all the *kings of the earth* and their armies, all *gathered together* to fight with him who sat on the horse and with his army. The Beast was captured, and with him was taken the false Prophet, who performed the marvels before the eyes of the Beast, with which he deceived those who had received the brand of the Beast and those who worshipped his image. They were thrown alive, both of them, into the fiery lake *of burning sulphur.* The rest were killed by the sword which came out of the mouth of him who sat upon the horse; and *all the birds fed upon* their *flesh.* 19 20 21

Then I saw an angel coming down from Heaven, with the key of the bottomless pit and a great chain in his hand. He seized the Dragon, *the* primeval *Serpent* (that is the *Devil* or *Satan*), and bound him in chains for a thousand years. He flung him into the bottomless pit and locked the door of it, and set his seal upon it, to prevent his deceiving the nations any more, until the thousand years were ended. After that he must be set free for a little while. 20.1 2 3

Then *I saw some thrones,* and to those who took their seats on them *authority to act as judges was entrusted.* And I saw the souls of those who had been beheaded on account of the testimony about Jesus and on account of God's Message, since they had refused to worship the Beast or its image, and had not received the brand upon their foreheads and upon their hands. They were restored to life, and they reigned with the Christ for a thousand years. (The rest of the dead were not restored to life till the thousand years were ended.) This is the First Resurrection. Happy and holy will be those who share in that First Resurrection. The second Death has no power over them; no, they will be *priests of God* and the Christ, and they will reign with him for the thousand years. 4 5 6

When the thousand years are ended, Satan will be set free from his prison, and he will come out to deceive the heathen nations that live in *the four corners of the earth,* such as *Gog and Magog.* He will come to gather them together for battle; and their number will be as great as the sand on the sea-shore. They went up *over the breadth of the whole land,* and surrounded 7 8 9

16 *Deut.* 10. 17; *Dan.* 2. 47. 17—18 *Ezek.* 39. 17—18, 20. 19 *Ps.* 2. 2. 20 *Gen.* 19. 24; *Isa.* 30. 33; *Ezek.* 38. 22. 21 *Ezek.* 39. 17—18, 20. 2 *Gen.* 3. 1; *Zech.* 3. 1—2 (Septuagint and Hebrew). 4 *Dan.* 7. 9—10, 22. 6 *Isa.* 61. 6. 8 *Ezek.* 7. 2; 38. 2. 9 *Hab.* 1. 6; *Jer.* 11. 15; 12. 7; 2 *Kings* 1. 10.

the camp of Christ's People and the city *that they love. Then fire fell from the heavens and consumed* them; and the Devil, 10
their deceiver, was hurled into the lake of *fire and sulphur*, where the Beast and the false Prophet already were, and they will be tortured day and night for ever and ever.

Then *I saw a* great white *throne*, and him who was *seated* on 11
it. *The earth* and the *heavens fled from his presence; no place was left for them.* Next I saw the dead, high and low alike, 12
standing before the throne; *and some books were opened.* Then another *book* was opened, the *Book of Life;* and the dead were judged, *according to their actions*, by what was written in the books. The sea gave up the dead that were in it, and Death 13
and the Lord of the Place of Death gave up their dead; and they were all judged in turn *according to their actions.* Then 14
Death and the Lord of the Place of Death were hurled into the lake of fire. This is the Second Death—the lake of fire; and 15
all whose names *were not found* to have been *written in the Book of Life* were hurled into the lake of fire.

VIII.—The New Creation.

Then I saw *new heavens and a new earth.* The former 1 21
heavens and the former earth had passed away; and the sea has ceased to be. And I saw *the Holy City*, New *Jerusalem*, de- 2
scending out of Heaven from God, *like a bride adorned* and ready for her husband. Then I heard a loud voice from the throne, 3
which said—'*See! the Tabernacle* of God is set up among men. God *will dwell among them, and they will be his Peoples*, and God himself *will be among them, and he will wipe all tears from* their 4
eyes. There will be no more death, nor will there be any more *grief* or *crying* or pain. *The old order* has passed away.' Then 5
he who was seated on the throne said—'*See, I make* everything new! Write this,' he added, 'for these words may be relied on and are true.' Then he said to me—'They are fulfilled. I 6
am both Alpha and Omega, at once the beginning and the end. *To the thirsty* I will give a draught from the spring *of the Water of Life, freely.* Those who conquer will enter into possession of 7
these things, and *I will be their God, and they shall be my sons.* But as for cowards, unbelievers, the degraded, murderers, the 8
impure, sorcerers, idolaters and all liars—their place will be in the *burning* lake of *fire and sulphur.* That is the Second Death.'

Then one of the seven angels who had the seven bowls, and 9
were laden with the *seven* last *Curses*, came and spoke to me.

10 *Gen.* 19. 24; *Ezek.* 38. 22. 11 *Isa.* 6. 1; *Dan.* 7. 9; *Ps.* 114. 7, 3; *Dan.* 2. 35 (Chaldaean). 12 *Dan.* 7. 10; *Ps.* 69. 28. 12—13 *Ps.* 28. 4; 62. 12; *Jer.* 17. 10. 15 *Dan.* 12. 1; *Ps.* 69. 28. 1 *Isa.* 65. 17; 66. 22. 2 *Isa.* 52. 1; 61. 10. 3 *Ezek.* 37. 27; *Zech.* 2. 10—11; *Isa.* 8. 8. 4 *Isa.* 25. 8; *Jer.* 31. 16; *Isa.* 65. 19, 17. 5 *Isa.* 6. 1; *Ps.* 47. 8; *Isa.* 43. 19. 6 *Isa.* 55. 1; *Zech.* 14. 8. 7 2 *Sam.* 7. 14; *Ps.* 89. 26. 8 *Gen.* 19. 24; *Isa.* 30. 33; *Ezek.* 38. 22. 9 *Lev.* 26. 21.

'Come here,' he said, 'and I will show you the Bride, the Wife of the Lamb.' *He carried me* away in a trance *on to a* 10
great *high mountain*, and showed me *Jerusalem, the Holy City*,
descending out of Heaven from God, filled with *the glory of* 11
God. Its brilliance was like that of some very precious stone,
like a jasper, transparent as crystal. It had a great high wall, 12
in which were twelve *gates;* and at these gates there were
twelve angels, and there were *names* inscribed on the gates, the
names *of the* twelve *tribes of the Israelites. There were three* 13
gates on the east, three on the north, three on the south, and three
on the west. The wall of the City had twelve foundation 14
stones, on which were the twelve names of the twelve Apostles
of the Lamb.

The angel who was speaking to me had *as a measure a* gold 15
rod, with which to measure the City and its gates and wall.
The City is *square;* the length and breadth are the same. 16
The angel measured with his rod; it was twelve hundred
miles; its length, breadth, and height are equal. *Then he* 17
measured the wall; it was two hundred and eighty-eight feet, as
men measure, that is as the angel measured. The material *of* 18
the wall of the City was *jasper*, and the City was built of pure
gold, which shone like clear glass. *The foundations* of the 19
wall of the City were ornamented with every kind of
precious stone. The first foundation stone was a jasper;
the second a sapphire; the third a chalcedony; the
fourth an emerald; the fifth a sardonyx; the sixth a car- 20
nelian; the seventh a chrysolite; the eighth a beryl; the
ninth a topaz; the tenth a chrysoprase; the eleventh a
hyacinth; and the twelfth an amethyst. The twelve 21
gates were made of twelve pearls, each gate of one pearl.
The street of the City was of pure gold, transparent as
glass. I did not see any Temple in the City, for *the* 22
Lord, our God, the Almighty, and the Lamb are its Temple.
The City has no need of *the sun or the moon* to *shine* upon it, for 23
the glory of God had illuminated it, and the Lamb is its lamp.
The nations walk by the light of it; *and the kings of the earth bring* 24
their glory into it. Its *gates will never be shut in the day*, and 25
there will be no *night* there. And there *will be brought* into 26
it *the glory* and honour *of the nations. Never shall any un-* 27
hallowed thing enter it, nor those who act dishonourably or
falsely, but only *those whose names have been written in the* Lamb's
Book of Life. Then the angel showed me *a river of the water* 1 **22**
of Life, as clear as crystal, issuing from the throne of God and
the Lamb, *in the middle* of the street of the City. *On each side of* 2

10 *Ezek.* 40. 1—2; *Isa.* 52. 1. 11 *Isa.* 58. 8; 60. 1—2, 19. 12—13 *Ezek.* 48. 31—34 (Hebrew). 15—17 *Ezek.* 40. 3, 5. 16 *Ezek.* 43. 16. 18—19 *Isa.* 54. 11—12. 22 *Amos* 4. 13 (Septuagint). 23—26 *Isa.* 60. 1—3, 6, 10—11, 13, 19. 24 *Ps.* 89. 27. 27 *Isa.* 52. 1; *Dan.* 12. 1; *Ps.* 69. 28. 1 *Zech.* 14. 8. 1—2 *Gen.* 2. 9—10; 3. 22; *Ezek.* 47. 1, 7, 12.

the river was a Tree of Life which bore twelve crops of fruit, producing *one crop each month; the leaves* of the tree *served as a cure* for the nations. *Every thing that is accursed will* 3
cease to be. The throne of God and of the Lamb will be within it, and his servants will worship him; *they will* 4
see his face, and his name will be on their foreheads. Night 5
will cease to be. They have no need of the light of a lamp, nor have they the *light of the sun;* for the *Lord God will be* their *light, and they will reign for ever and ever.*

IX.—Conclusion.

Then the angel said to me—'These words may be relied 6
upon and are true. The Lord, who is the God that inspires the Prophets, sent his angel to show his servants *what must take place before long;* and he added "*I am coming* soon." 7
Happy will those be who lay to heart the words of the prophecy contained in this book.'

It was I, John, who heard and saw these things; and when 8
I heard and saw them, I prostrated myself in worship at the feet of the angel that showed them to me. But he said to 9
me—'Do not do that; I am your fellow-servant, and the fellow-servant of your Brothers, the Prophets, and of all who lay to heart the words in this book. Worship God.'

Then the angel said to me—'Do not *keep secret* the words of 10
the prophecy contained in this *book.* The *time* for their fulfilment is close at hand. Let the wrong-doer continue to do 11
wrong; the filthy-minded man continue to be filthy; the upright man continue to act uprightly; and the holy-minded man continue to be holy.' ('*I am coming* soon,' says a 12
voice. 'I shall bring my *rewards with* me, *so as to give every one just what their actions* deserve. I am both Alpha and 13
Omega, I am before all and after all, both the beginning and the end.') 'Happy will those be who *wash* their *robes;* 14
then will they have the right to approach *the Tree of Life,* and to enter the City by the gates. Outside will be the filthy, the 15
sorcerers, the impure, the murderers, the idolaters, and all who love what is false and act upon it.'

'I, Jesus, sent my angel to bear testimony to you about these 16
things before the Churches. I am *the Scion* and the Offspring of David, the bright Star of the morning.'

'Come,' say the Spirit and the Bride; and let all who hear 17
say 'Come.' *Let those who are thirsting come;* let those who wish take the *Water of Life freely.*

3 *Zech.* 14. 11. 4 *Ps.* 17. 15. 5 *Isa.* 60. 19; *Dan.* 7. 18. 6 *Dan.* 2. 28. 7 *Isa.* 40. 10. 10 *Dan.* 12. 4. 12 *Isa.* 40. 10; *Ps.* 28. 4; 62. 12; *Jer.* 17. 10. 13 *Isa.* 44. 6 (Hebrew); 48. 12 (Hebrew). 14 *Gen.* 49. 11; 2. 9; 3. 22. 16 *Isa.* 11. 10. 17 *Isa.* 55. 1; *Zech.* 14. 8.

I say emphatically to all who hear *the words* of the prophecy 18
contained in this book—'If anyone *adds to it*, God will add *to his* troubles the Curses *that have been described in this book; and* if anyone *takes away any of* the words in the book 19
containing this prophecy, God will take away his share of *the Tree of Life*, and of the Holy City—as described in this book.'

He whose testimony this is says—'Assuredly I am coming 20
soon.' 'Amen, come, Lord Jesus.'

May the blessing of Jesus Christ, the Lord, be with his 21
People.

18—19 *Deut.* 4. 2; 12. 32; 29. 20. 19 *Gen.* 2. 9; 3. 22.

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